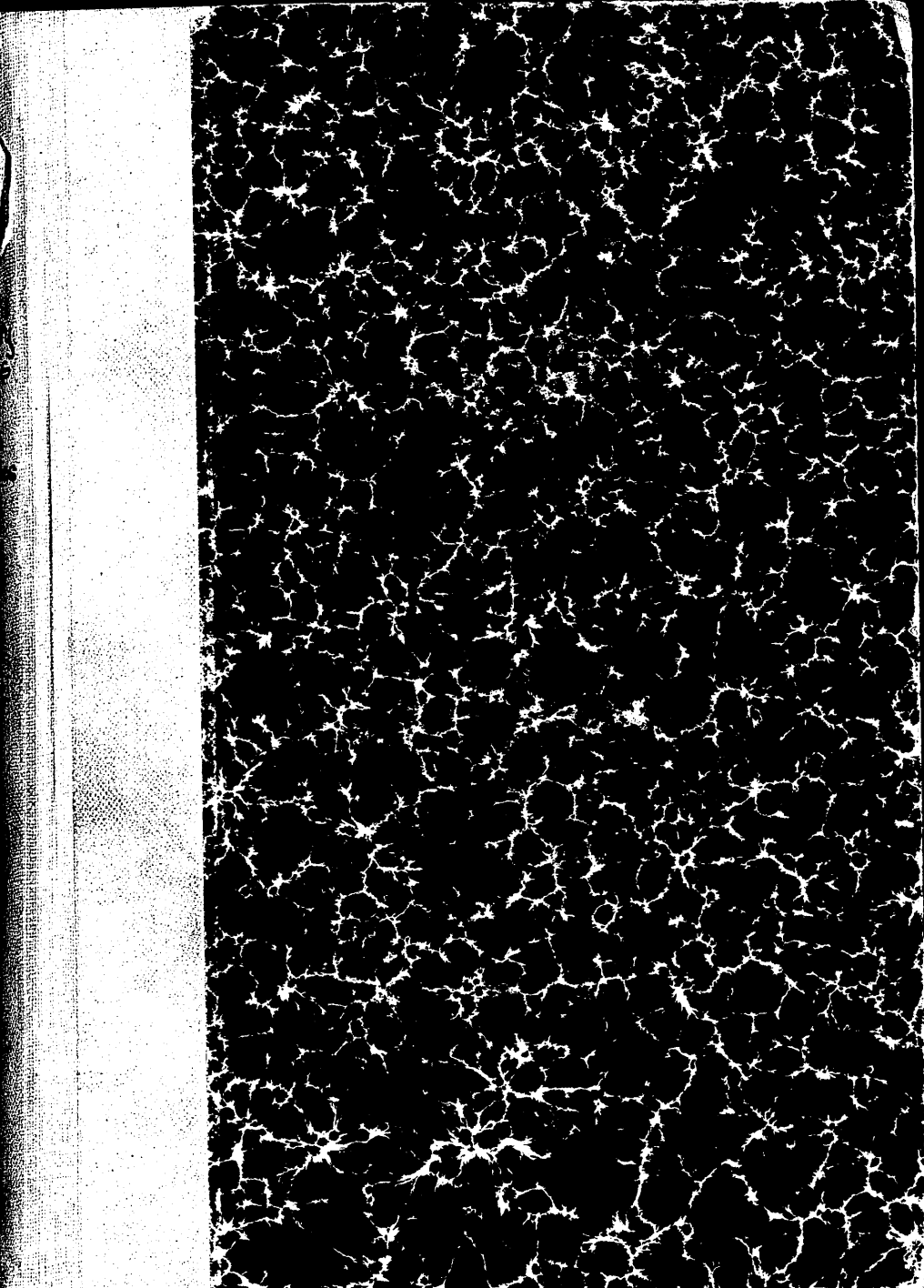




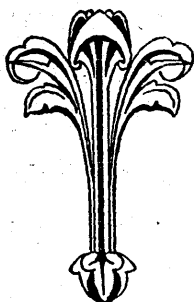
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THE VISION OF THE KINGDOM



GLASGOW MISSIONARY CONGRESS

1922



THE VISION OF THE KINGDOM

Report of the Missionary Congress
of the Scottish Churches

Glasgow, 16th to 22nd October 1922

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To keep this volume within its intended limits, it was necessary to revise and shorten even after the speakers had themselves seen the proofs of their addresses. For the final proportion of the whole, and for the bulk of its various ingredients, the Editor must therefore be held responsible.

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A HISTORICAL NOTE.

It is fitting that the Report of the Glasgow Missionary Congress of 1922 should be introduced by a short historical explanation of how the Congress came to be. It was not an isolated event, but the centre and climax of a great movement in Scotland, known as the Scottish Churches' Missionary Campaign.

In 1920, Donald Fraser, Missionary of the United Free Church of Scotland in Livingstonia, who was then at home on furlough, was asked to extend his sojourn in Scotland, with a view to enlisting fresh candidates for the mission field. This was on behalf of his own Church, but the need was felt keenly by all the Churches. The campaign for candidates was found to involve a larger task—a mission of education and enlightenment as to the world situation, as to the forms of service already carried on, and as to the tasks waiting to be accomplished. A small Conference representative of different sections of the Church was, therefore, held at Dunblane, to see whether this task might not be undertaken in common. The result was a singular harmony of feeling as to the whole matter, and a Council, with a strong Executive, was formed to carry it through. Donald Fraser, to whose initiative, insight, and statesmanship the movement owes more than to anyone else, was appointed Chairman. Dr Ogilvie, the revered Missionary Convener of the Church of Scotland, was made Vice-Chairman, and the Rev. John MacBeath, M.A., of Cambuslang, who had already had experience in the organising of great gatherings, resigned his charge to become Organising Secretary to the Congress, and to the Campaign as a whole.

The method followed for the most part in the Campaign was to take a centre of population, larger or smaller, such as Perth or Dumfries, Dalry or Cowdenbeath, and give to it a week's intensive work. The week usually opened with a Civic Reception of the visiting team of Missionaries. Meetings followed not only for the general public, but for

special groups and sections—women, girls, Sunday school teachers, day school teachers, business men, labour men, boys' brigades, and girls' guildry. Open conferences and discussions were also often held. One very important and interesting feature was the opening of the day schools by the education authorities to the visiting missionaries—teachers and children alike responding with eager interest to the teaching of history and geography from the new angles of the mission field. Then on Sunday all services, Sunday schools and Bible classes would be addressed by missionary speakers, the close and culmination of the effort coming with a United Dedication Service—often requiring one or more overflow gatherings—on the Sunday evening, usually conducted by Dr Fraser himself. Throughout, the popular response has been very great; the missionary appeal has been found to possess an evangelistic aspect and an evangelistic result; and ministers, churches, and church-workers have been drawn closer together.

One ingredient in the general plan has been the opening of a Press Bureau with a view to supplying the newspaper press of Scotland not merely with advance information regarding the Campaign and the Congress, but with educative and popular articles on the growth and progress of the Kingdom of God overseas. On this side also the response has been beyond all expectation, and month by month the door of entrance to the mind of Scotland through the press has been rapidly widening.

A national Congress was as necessary a part of the plan as the local Campaigns. It was decided to hold this in Glasgow, from October 16th to 20th, 1922, and the St Andrew's Hall Buildings were secured for the purpose. The delegates were chosen by presbyteries, diocesan boards, and other appointing bodies on a scale roughly proportioned to membership and finance. No fewer than ten sections of the Church joined in this great endeavour. The Congress was thus supported and prepared for by a degree of brotherly co-operation probably without parallel in the history of the Scottish Church. It is impossible to summarise in a few words the manifold labour and service given either in the central office of the Campaign or among willing helpers outside. But some things stand out as specially memorable—the order and ease which

characterised Congress arrangements—the result of quiet persistent organisation; the absence of lengthy intimations at each service, which were obviated by the publication of a Congress Daily Paper; the unique missionary ministry arranged for Glasgow churches on the Sunday following the Congress, on which day 110 missionaries conducted nearly 300 services; the generous hospitality of a multitude of Glasgow friends, and the fine work of the United Choir under the leadership of Mr Hugh Robertson.

The purpose of this gathering is clearly marked off from that of its famous predecessor, the Edinburgh Missionary Conference of 1910. The Edinburgh Conference was for experts from all parts of the Mission Field, to secure mutual understanding and arrange a common policy. The Glasgow Congress of 1922 was for Church and Nation at home, to catch the vision of what the Kingdom of God means in the life of the world, and what it must mean more and more if humanity is to have any other future than chaos and darkness. October 16th, 1922, saw the culmination of much labour and prayer. In the great attendances, in the eager and sustained interest, in the deep and wide-spread impression there were seen both the fruit of many toilsome labours and the answer to many prayers.

J. M. E. Ross.

A SURVEY OF THE WEEK.

WHEN St Andrew's Hall, Glasgow, is filled to its backmost height with a great audience, there can be no finer illustration of what is meant by "a sea of faces." In the Missionary Congress of 16th to 20th October 1922, that sea was moved by one tide of interest and desire. It might have been analysed into many component elements, for at least ten Scottish denominations of Christians sent delegates, and in all nearly thirty bodies, either Churches or Missionary Societies, were represented by workers from their far-off fields or from their home administration. But once the constituent elements of that vast assembly had been poured together there was little inclination for analysis: Presbyterian and Episcopalian, Free and United Free, National Churchman and Nonconformist—they were one in their one Lord, and in the vision of the one Kingdom, in which the world itself with all its divisions and antagonisms should ultimately be made one.

For, to the kindled imagination looking from that platform, the sea of faces there, even when the tide was at its flood, was but a hint and a suggestion of a vaster ocean. The walls of the meeting-place dissolved at a touch, and we saw Africa in transformation, India—old and new, China, yesterday and to-day, the Near East with its dangerous and explosive contacts of races and religions. Even in that tremendous and varied panorama there was a unity, a unity long ago asserted, "God hath made of one blood all nations of men to dwell on all the face of the earth"—a unity which might be denied, but could not be permanently destroyed. For the moment, that unity was torn with many divisions and scarred with all manner of cross-purposes, but it was still potentially and prophetically there, to assert itself in God's own time. The singing of the Hallelujah Chorus on the closing night was much more than a fine rendering of a concert piece; it was the reconsecration of an age-long hope—"The kingdoms of this world are become the Kingdom of our Lord and of His Christ." That

was the vision of the week at its clearest and most triumphant, but never lost sight of amid the many details of its working out. It is the purpose of this volume to try to keep that vision from fading too speedily into the light of common day, and by preserving it to make it more fruitful in Scotland and far beyond.

(1) Those who attended these gatherings must have felt how enormous is the task which still confronts the Church as she sets her world purpose before her. Perhaps that sense of difficulty and of a task beyond human powers was felt especially in the many references which were made to the menace of Islam—a scornful antagonism which somehow seems more hopeless than the milder temper of faiths which have lost their primal impetus. No one could think poorly of the Church, or could under-estimate the ingenuity of her faith and love, who scanned the list of sectional meetings, and thought of the evangelistic methods, the medical methods, the industrial and social methods, the educational methods which were being tried in every part of the globe, or who imaginatively followed the shining spearheads of specialised service into work amongst women, amongst Jews, and other sections of human society. Yet all the busy tasks and all the willing hands, and all the loyal hearts seemed a small equipment compared with the gigantic task still waiting—the uplifting of humanity to its own loftiest ideals, the Christianisation of a whole world from sea to sea.

(2) The truly happy soul is he who sees not merely his task but his strength :—

“This is the happy Warrior: this is he
Whom every man-in-arms should wish to be.”

And a large part of the triumphant gladness of the week lay in the vision not merely of the task but of the resources. This theme came to the surface not only in the two great addresses by Dr Mackintosh and Mr Maltby, which specifically dealt with it, but in many another utterance, in every prayer, and in the mighty volume of praise. Two elements in the available resources of strength and hope were specially present to our consciousness at the Congress.

(a) One was the strength which comes from brotherhood. The work done by the Campaign in the towns and villages

of Scotland, specially the part of it which was done in the day schools and in the press, would have been impossible to one section of the Church; it proved possible because for this purpose the Churches were combined. The same thing was true of the Congress itself. It has been noted in many places that one of the after-effects of the Campaign has been to draw ministers and Churches closer together, resolved never again to work in the isolated rivalries of the past. The Congress ought to have the same effect on a larger scale—the Congress and the many urgent voices from the mission field telling how meaningless out there are many of our home divisions, and how great is the waste of resources through these. Our unhappy divisions are everywhere felt to be to the discredit and weakening of the cause. In the Congress itself, where divisions and differences were scarcely visible, there seemed a sudden access of strength to the great enterprise—a seeming which will only turn into a full reality when the Churches begin to take the problem of unity seriously under pressure of the world need. As Mr Kenneth MacLennan showed in his address on the growth of co-operation, there is no need to despair: in education, in the production of literature and in many other ways, the team spirit is growing; but, to borrow his closing phrase, we need the “complete instrument” for the upbuilding of the Kingdom, and that will only come with the coming of a Church which has fully realised her unity in the one Saviour, the Saviour of the world.

(b) But even if we stumble for a time by various ways in the attempt to do His will, His own perpetual presence still is given, and is the major part of the whole message of encouragement. As we were told, He has all time on His side; He has other forces at work as well as those that we can see and handle; He has Himself the greatest stake in the enterprise—the Cross is the measure of His inflexible purpose. He Himself is at once the strength and the best reward of those who serve Him. And the enterprise would be hopeless indeed were He not already proving His adequacy in a thousand fields of labour, from China to Peru, from Arctic frosts to tropic jungles—His adequacy to the burdens of His servants, His adequacy to the needs of all races and types of men. Many missionary speakers told us of their difficulties; not one sounded the note of retreat or of despair.

They had one Comrade and Leader, all-sufficient and most faithful, the same yesterday and to-day and for ever.

A famous Glasgow preacher said afterwards that he had seen during the week the activities of Christ till he had felt as never before the truth of the words, "His Name shall be called Wonderful." One surveys again in memory and imagination what was said and done at the Congress, in itself no more than a suggestion of the multitudinous experience and service lying behind. Fields of labour so many and so various; far away regions represented, and races different from our own in history, tradition and standpoint; sections of the Church with different modes of government and worship, brought close together because all brought in a common devotion to Christ's feet; the King's most gracious telegram praying that the Congress might give fresh strength and inspiration in the spreading of the Christian gospel; loving labours called forth in generous hospitality, in the glorious music which is enshrined among the week's most thrilling memories, and in a manifold ministry of preparation, organisation and help,—His name is Wonderful, for only He could call forth all this, He only could unite so many types and temperaments in the glow of a common service. Of the vision of the week He is the centre, and He will be the centre also of the better world which His servants go forth to build.

J. M. E. R.

MESSAGE FROM HIS MAJESTY THE KING to Scottish Churches' Missionary Congress.

I am commanded to convey to the Missionary Congress of the Scottish Churches the sincere thanks of the King for their message of loyal devotion to His Majesty's throne and person, and also for their kindly allusions to the Queen and to the Prince of Wales. His Majesty is well aware of the noble and self-sacrificing work which is being done in the mission fields, and of the earnest desire of the Scottish Churches to further that work by all means in their power. The assembling of this notable Congress is of happy augury for the future of missionary endeavour, and it is His Majesty's hope and prayer that the joint deliberations of the Churches will be to them a source of new strength and inspiration in the spreading of the Christian Gospel.

STAMFORDHAM.

MESSAGE DESPATCHED TO HIS MAJESTY THE KING on behalf of Congress, to which the foregoing is a reply.

The Churches of Scotland now assembling in a united Missionary Congress in Glasgow present their humble duty to your Majesty, and express their steadfast loyalty to your Majesty's person and throne. We recognize the constant interest which you and your house have taken in the work of the Churches, and in the growing spirit of Christian unity. Meeting in the spirit of deepest fraternity, we pray that our service to the nation and to the world may strengthen the forces of righteousness that help to make this a better world.

We thank God for your unwearied work for the goodwill and prosperity of all nations of your widely-scattered Empire, and in the interests of peace and of a better understanding between the nations and races of the earth. With deep satisfaction we have followed the Eastern tour of H.R.H. the Prince of Wales, and the singular felicity with which he has carried through his most arduous duties.

And we would assure your Majesty that our earnest prayers and work will be directed towards the same high purpose of peace and brotherhood throughout the whole earth. May God preserve your Majesty, the Queen, and your Family to be a blessing to the whole earth.

May it please your Majesty,

We are your Majesty's obedient and faithful subjects,

THE MISSIONARY CONGRESS OF THE SCOTTISH CHURCHES,

DONALD FRASER, *Chairman.*

THE MISSIONARY MOTIVE.

I.

The Right Rev. DONALD FRASER, D.D.

(Congress Opening Address.)

TO-DAY the whole world, still under the shadow of the great war, is calling out for peace. The Church of Christ is the custodian of a Gospel which promises that "nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord hath spoken it." But peace is not to be found by pursuing it, but by following something far higher. It will come when the world is renewed, by breathing the spirit of Jesus Christ into men and women, and into the society in which they live. Other forces are abroad in the earth to-day, and unless these are captured and moulded by the spirit of Jesus Christ there can be no rest, for the world will be under the constant menace of the evil that is in men's hearts rising up and seeking to seize the power. Our hope is not in treaties, or in compromise, or in armies, but in the Kingship of Jesus Christ.

We shall hear of the awakening of nations which have long slumbered or have lived in inglorious serfdom and fettered by superstition. No repression can keep them from snatching at liberties which they think are their human right. But if we are to prepare for them a quiet and progressive future, we must give to them the word of Jesus Christ, to prepare character fit to carry new responsibilities, and to create for them leaders filled with high principles. The old isolation has passed. Races that once lived their own self-sufficient lives are now in constant contact with the others. Selfishness, alarm, and prejudice make this contact dangerous, when each race thinks its interests threatened by the other, and they only see antagonisms where they should see opportunity for co-operation. The strong would batten down the

weak, and thus protect their privileges. And all the time, with the increasing population of the coloured races and the continual contacts which racial movements are creating, the menace grows greater and greater. But in Christ's Gospel we have a message of human brotherhood which teaches trust and mutual helpfulness. And the only way of safety is to follow bravely and consistently the leadership of Christ, the Saviour of the whole world.

If the world is ever to be saved from those blind antagonisms which threaten peace and civilisation, I see no other way than that we level the whole earth to the same heights of righteousness which Jesus Christ has made possible, and reveal to them the peerless excellence of His spirit and law.

Yet I do not think that the call to the Church to world evangelisation is best heard in panic of the terrors that may come along these lines. It comes rather from a great calm certainty that in Jesus Christ we have the message which the whole earth needs, and that the heart of God is hungering for the lost ones whom He would gather into His fold.

We shall not make our plea by depreciating the religions of other lands, or the characters of the people we would evangelise. I know no good missionary who has not fallen in love with the people he has gone to evangelise. That does not mean that he becomes blind to the sin and need of God that is in them. Nay, when a man ceases to feel the horror and pain of sin in the people he has lost his power of evangelism.

We have long ago passed from the day when we could see no truth in the religions of other peoples. But if we understand the absolute sufficiency of Jesus Christ, with a great pity for the unsatisfied who try by blind alleys to reach to God, we strive to reveal our Lord who is the Way, the Truth and the Life.

For in our faith we have a word which is final and completely satisfying. Christ is to us the absolute revelation of the Father. He that hath seen Christ hath seen the Father. No such word can be said of Mohammed, of Buddha, or of any other. And if we know that he who takes Christ to be the way will reach God until he be lost in God, we must stand pointing, passionately pointing, souls who seek for God to the Way. What other faith can utter the word of Forgive-

ness ? Not by endless incarnations, not by painful pilgrimage, or by accumulating merit, but by one act of faith, God says through the Cross, "Thy sins are forgiven thee."

To-day we gather here assured that our message is the Word of Forgiveness ; that in Christ men and nations find life and liberty ; and that he who yields himself in obedience to Christ finds God, and God comes to him.

The wonder, the urgency, and the passion of this faith compel us to propagate it.

II.

Rev. Professor D. S. CAIRNS, D.D.

THE Conference which begins here to-night marks a new stage in the development of the World Mission in Scotland. It is surely fitting then that we should begin our meetings and discussions by considering anew what is the motive force behind the movement. Has that motive power inexhaustible reality behind it ? Or will it so exhaust itself that after the movement has reached a certain maximum, it will decline and die away, and be looked on in coming centuries as a passing eccentricity of the Christian religion ? In the last resort everything in the future of the Christian World Mission depends upon its motive power. Let me illustrate this point : The twelfth and thirteenth centuries of the Christian era witnessed one of the most amazing movements in human history. In eight great Crusades the nations of Western Christendom, under the impulse and blessing of the Popes, lavished their wealth and their manhood in the endeavour to rescue the Holy Sepulchre from the grasp of the Moslem. We cannot read the story to-day without wonder. It is one of the most impressive and romantic spectacles that the whole pageant of the ages has to show. The Crusades were something far more than the ambitious adventures of individuals or nations ; they were vast international movements rolling in great tidal waves across continents and over seas,—movements so vast that in spite of final failure they left consequences that after 600 years endure in the world to-day. Life is very different to-day for all of us from what it would have been had there

been no Crusades. It is not just to cheapen these Crusaders. No doubt their motives were mixed like all things human, but none the less, they were in the main impelled and sustained by a genuine devotion. "Here for the first time," writes an unbiassed modern historian, "We discover Europe with an idea and a soul." Stained as the Crusades were with ambition and crime, I wish I could believe that to-day Europe, as a whole, were capable of a Crusade, or, indeed, of any ideal enthusiasm which would unite it, and into which it could put the whole energy of its soul!

But these vast earth-shaking movements gradually died away. The tidal waves of emotion became fainter and fainter until not a tremor stirred the face of the great waters. What had happened? The motive forces had lost their power. How many sane Christian men were there in Europe in our pre-war century who would have given their lives and fortunes for the winning back of the Holy Sepulchre from the hands of the Moslems? True, we have won it at last, but we have won it without meaning it, won it as a mere incident of a war fought for quite different ends, which we thought of far greater importance. Could we have a more striking illustration of the way in which a motive not founded in the eternal nature of things loses its power and passes away? Now is the motive power of the world mission like that? If it is, all the conferences and conventions and committees in the world will not keep it alive. The day will come when all over the earth our missionary churches and schools and colleges will crumble into ruins like the grey relics of the once mighty Crusading castles in Palestine.

Now if we enquire of different people as to the particular motive which fires and sustains their interest in the world mission, I believe we shall often get answers that are superficially different. One will say, compassion for men; another, obligation to God; another still, the love of Christ. These are partial answers, but the more deeply you probe the matter, the more, I believe, you will come to see that the missionary motive in its deep roots is just the whole spirit and genius of Christianity, which includes them all. No one can say that of the leading motive of the Crusaders. No one to-day can think that the living Christ cared so much that His tomb should be in the hands of Christians that He would have had

myriads slaughtered for its deliverance. But it is of the very spirit and genius of His life and death that all His brethren of the human race should return to the Father. Let us look more closely into the matter. Let us ask what the essence of the Christian Revelation is, and then see how simply and inevitably the desire for world evangelisation must arise in the spirit of every Christian who is really in earnest with that Revelation.

I. That Revelation is essentially a revelation of God out of which there inevitably arises a revelation of man. We are all so made that by our very nature we need and desire communion with the eternal world. The whole history of humanity shows that man cannot get along without some kind of religion, and every religion in its essence is a prayer for life from the unseen world and a prolonged endeavour to get that life by communion with God. But the only God worth believing in is the God who is one with our ideals of power, beauty, unity, and goodness. This was the great discovery of the Hebrew. But how can man possibly come into free and happy life-giving communion with a Being like this, man who is by nature fragile, mortal, inconsistent, sinful? Which of us is at ease with his own conscience? And what is God but a more tremendous conscience, Almighty, Omnipresent, All-knowing? So the discovery of the Hebrew led almost inevitably to the problem of the Jew, "How can man be just with God?" What real, happy, filial relation is possible between man and God? How can I ever get across the deep gulf to Him? But the despair of the Jew led on to the faith of the Christian. God crossed the gulf to man. "He laid His glory by; He made Himself of no reputation; He took on Him the form of a servant; He became obedient to death even the death of the cross." Jesus Christ at once deepened and purified the whole idea of God and yet made filial communion with God open to all mankind by being Himself "God manifest in the flesh." Everything in New Testament Christianity turns on this Divine initiative of grace, on the transcendent fact that here we have God seeking man. This initiative of God radically changes the whole existing spiritual situation, and sweeps away every difficulty from communion with the Father, and from "Eternal Life under the eyes of God." Let me try to illustrate this transformation.

I know a great man by reputation, let me suppose. I profoundly honour him, and I am eager for his friendship. I know how much such a friendship would purify and exalt my whole life. I suppose it is possible in a country and age like ours for almost any one of us by persistence to gain an interview with the highest. But an interview is not a friendship. If I am the seeker I am carrying the burden of that interview, and under such conditions there must always be constraint. But it is altogether another story when he comes seeking me and in spite of all my neglect and insult and even outrage upon him still persists, and coming to me, wounded and bleeding, holds out his welcoming hands.

That is the story and the secret of the power of the Cross. This initiative of God, an initiative of pure grace, reaching its highest appeal in the Cross of Calvary, is the very heart of the Gospel. Nobody has ever understood it who has not felt that there is something wonderful, miraculous about it. It is the same kind of thing as creation. for love is always creative, initiative. Here, indeed, we touch what is the very motive of creation and of providence, the secret of the Love of God.

Now, what to-day are the two great obstacles to communion with God ?

(1) The first is the difficulty of the Jew, our sense of guilt and impurity. Here is the fatal dilemma. Either we must give up our sense of God's purity and goodness or we must abandon the hope of communion with Him. But the only God worth believing in is the God revealed to the Hebrew, the God who is one with our highest ideals of goodness, beauty and truth. The only God worth believing in then is the God with whom we cannot hold communion. But, if in spite of all our unworthiness, God comes through all the fires of our evil, and, bearing its marks, seeks us still as a God of pure grace, then, and then alone, is the problem solved,—communion with Him is possible. We commune with Him because, and only because, He communes with us.

(2) The other great difficulty is the stupendous greatness of God. This is the modern difficulty, which Science has brought in its train. To-day we must think of that greatness in greater terms than the Hebrew knew. We must think of Him in terms of the vast æons of geology and in terms of

astronomical space, "distance immeasurable in numbers that have name." This is the only God in whom it is possible to believe to-day. Whatever God may be, He is a very great God. But how can I, a fragile, mortal, man think of any real community of spirit with one such as He? Is it worth His while? Has not this vast expansion of knowledge completely antiquated the story of the Cross by making it utterly incongruous to think of Divine sacrifice like this for man? It is as if a man should give his life for a midge, a fantastic and futile sacrifice. Yes, if man be a mere physical being that is so. But *not* if he will long outlast Orion and the Pleiades and the Bear, not if by his deepest nature he is akin to God.

This is the second great truth of Christianity which follows inevitably from the first, the sacredness and value of human personality. The Cross of Christ is the measure of the value God sets upon man. Man as man was worth the sacrifice of God. Every Christian man has henceforth to think of all men after this fashion, "Thy brother for whom Christ died." The Cross is thus at once the supreme expression of the grace of God and the sacredness of human personality. But if man as man be thus sacred, then, all this vast expansion of God's greatness which modern science has revealed is in truth making the story of the Cross not less, but more believable by the modern mind. There is surely something wrong with the idea that because God is so immeasurably greater than the Hebrew or the Jew realised, in His wisdom and His power, *therefore* He must be more commonplace in His character.

That is the one unbelievable thing. Surely the one sound and reasonable thought of Him must be that He must be as wonderful and immeasurable in His goodness as He is in wisdom and in power. But it is impossible to-day to think of goodness in any other terms than love; and love always means striving, service, sacrifice. So with every new advance of our knowledge of the depth and wonder of the natural world I see the Cross coming back again, becoming steadily not less but more believable. The Cross is at home in that great world of the nebulae and the constellations. It is akin to the splendour of the starry heavens, the glory of the summer, the opulence of life. There should be room in this great world of nature and history for the romantic and the glorious in the character of God. He who made the great adventure of

creation, and the mighty epic of history, may well have found His sovereign expression in the Cross of Calvary.

I have thus in brief tried to put before you, very incompletely it is true, the heart of the Christian Gospel, which tells us of the coming of God to men after a new fashion in the personality and Cross of His Son. Although this happened only at a definite point in history, it is a revelation of God as He always was, is, and will be, of the eternal nature and purpose of our Father in Heaven. This is His settled purpose and will for men, that they should come into communion with Himself, and having begun that communion, should be drawn on into ever deepening intimacy with Himself, and through that union into ever deepening union with each other. This is the Christian explanation of the whole of human life and history. It is all moving on to its consummation in a world-wide family of God.

II. Now what is the bearing of all this upon the Missionary Motive? It is surely utterly impossible really to believe in all this, and to maintain an attitude of detachment and criticism to the endeavour to evangelise the whole world. How do I know that God has given me a personal message of His Fatherly love in Christ Jesus. that He is communing with me and seeking me through the Cross? The one secure ground I have for this is that this message is to each member of the whole human race. It is simply and only because I am a man that I can take the meaning of the Cross home. In believing and confessing the grace of God to myself, I at the same time must believe in and confess the sacredness of all men. That means that the Cross is the Father's personal message to those great multitudes throughout the world to-day who, as yet, have never received it. Here is the trenchant fact that cuts clean through all the sophisms about all religions being different ways to the same Father, and about the unwisdom and cruelty of seeking to destroy these other faiths. It is not we who are responsible for that, it is the Almighty Father. If He had thought these religions good enough for His human children He would not have given His Son to be their Saviour and Lord. If He has revealed Himself in a new way and in a new depth in history through Christ to the race, He certainly meant them all to know what He had done. This perfectly obvious truth brings with it another. The Gospel is not only God's greatest

gift to men ; it is the mightiest trust and responsibility that they hold in their hands. As we receive and take home the gift and live by it, we must take up the trust. There is a deep and vital relation between the two. If we take the gift, we must discharge the trust. If we refuse the trust we will in the end lose the gift. If we endeavour to receive and not to give, to spend the trust on ourselves alone, or on ourselves and a fraction of the whole to whom it is really given, we are attempting at one and the same time to affirm and to deny the truth of the everlasting Gospel. Is it really wonderful that there is so much shallowness and weakness in the spiritual life when this is the case ? It is impossible for the Gospel to have free ocourse at home while it has no free world-wide course abroad.

We dwell much and rightly on the need for a deeper appreciation of the meaning of the Gospel as the one true remedy for the faintheartedness of the Church in the World Mission. But it is surely also true that the way to that deeper faith is obstructed so long as the Church is thus fainthearted. We all agree that we can never have a deepening faith in Christ so long as we do not practise the truth that we know, so long as we are unjust, and unloving, and impure. The faith that does not lead to works is dead, and the best cure for an unbelieving temper is often simply to give men and women something to do. So I believe that one great way to a new faith in God and man and in the Gospel for our nation lies in the appeal for a new and nobler crusade. We need to have it brought home to city and to country that here there is a great wide open waiting field, calling for ourselves, our interests, our gifts, and our prayers. If we can succeed in this we shall open the way to a new and deeper spiritual life for the whole of Scotland.

It is a great and arduous enterprise. But inasmuch as we live in God's world we have behind us and with us in this and in all our labours for "the Christian good of Scotland," the whole great course of nature of which science has told us, and the whole great course of human history and Divine providence. Sun and moon and wind and wave have an end which gives meaning and grandeur, too, to the long struggle upwards of the human race out of the darkness into the twilight, that twilight world of to-day, which will at last open into the

dawn of the true reign of God. "The best of all is that God is with us." "Let us expect great things from Him, and attempt great things for Him." I have quoted Wesley and Carey. Let me close with a saying of Luther's which brings the whole matter home to the individual, "Let no man lose the faith that God willeth to do a great work through him."

III,

The Very Rev. the DEAN OF BRISTOL.

THE subject allotted me is the Motive of World-Evangelisation in history and experience, which I take to mean "the way in which the Cross of Jesus Christ has proved itself 'the power of God unto salvation' all down the centuries, and is still proving its power to-day." But I am not a historian; and I do not think you really want a rapid summary of Christian achievement, even if I were qualified to give it. Somehow, all history before 1914 already has a certain remoteness; and I doubt if the historian of the future will feel that any period in it, at any rate since the Reformation, is as full of Christian significance as our own. By "Christian significance" I mean three things: First, that the whole course of the events which we are witnessing brings out, with a clearness and a clinching force that can never before have been equalled, the meaning of Christianity and its crucial bearing upon every side of human life; Secondly, that never before has there been such a wealth of evidence, from every corner of the globe, that the Eternal Gospel is still the great opener and uplifter of hearts, the unfailing source of all those qualities, in men of all races, upon which society and civilisation depend; and, Thirdly, that the clearness of this revelation—for such in effect it is—is only equalled by the urgency of the call to act upon it before it is too late. What past age can have been richer in Christian significance? If what you and I see so clearly could only be made as clear to the world, surely we are "not far from the Kingdom of God"! On the other hand, if the one source of light is not soon made visible, then it will be for new Dark Ages to teach a world of Laodiceans that there is, after all, but one Name under heaven, given

among men, whereby we must be saved, and that only in Christ can men be set at one with each other, through being first atoned and reconciled to God.

That second possibility looms very much nearer to-day than it did a month ago, as a result of the appalling set-back to Christianity in the so-called settlement in the Near East ; a fact which further emphasises the Christian significance of these days, and gives, I think, fresh point to this Congress. I am not thinking mainly of the cold betrayal of the Christian peoples who counted upon us, nor of the ready condonation of atrocities before which the worst efforts of the Germans pale. Nor is it merely that the Cross has retired before the Crescent. A generation hence men will see with terrible plainness what seems, amazingly, to be hidden from the short-sighted selfishness of to-day, that the return of the Turks to Europe means the triumph of three great anti-Christian forces, now for the first time formally allied : the selfish materialism of the Latin nations, whose Latin Christianity has never succeeded in giving the slightest Christian tinge to their policies ; the barbarous fanaticism of the one great militant religion which has beaten a decadent Christianity in the past and is preparing to do so again in the near future ; and the mysterious, many-sided influence of Bolshevism, which has long been striving to unite the East for a new barbarian invasion of Europe, and will now be able to work not only from Moscow but from Constantinople as well. History will marvel at the blindness which did not face any danger rather than this ; and it will add that the cause of this blindness was the indifference of Christendom to its Christian faith. We are paying dearly to-day, in this triumph of Islam at its worst, for our habit of ignoring our own religion in our foreign politics, and courting and trembling before any other. Half the present troubles of this nation abroad, and three-quarters of its unpopularity, might have been forestalled and avoided if we had dared throughout to stand before the world as a Christian nation, and, whether others joined us or not, to seek first the kingdom and righteousness of God. May this Congress help us to take the right road even yet, and may Scotland, as a result of it, give the right moral lead to the rest of the Empire !

To-morrow night you are to consider "the new world-

situation," on which I have ventured thus to touch. May I try now to put before you the Christian significance of our present world-experience; that is, the way in which the need of Atonement and the possibility of Atonement stand out with inescapable vividness from every part of the world-situation to-day?

If only one had the time and the equipment, I think it would be possible to set forth the history of the last eight years, and especially of the last four, since the Armistice, as the greatest Vindication of God which has ever been staged in human history. What staggers one is the way the world apparently contrives to miss the one outstanding point of it all,—nay, worse, the way that even pulpit and pew complain that "the Word of the Lord is scarce" in these days, when all the time the "open vision" is being (so to speak) broadcasted hourly through the air. One often thinks of those words about Moses in Egypt, in St Stephen's summary of Old Testament history, as stating the main fact of to-day: "He appeared unto them as they strove, and would have set them at one again, saying, 'Sirs, ye are brethren!'" The destined Leader to the Promised Land of human brotherhood did so palpably "appear" to the striving nations in the war, and still stands among them, seeking to set them at one again. Events themselves take up and magnify the echo of His voice in human consciousness,—the inward revelation of brotherhood,—and shout it abroad in every way, on every wave-length, in terms of economic necessities, social developments, racial complications, scientific discoveries, psychological theories. From every side the one call comes, "Sirs, ye are brethren! Why do ye wrong one to another?"

The war was one great sermon on the Atonement, the central and characteristic doctrine of Christianity. All the three chief aspects of it were equally made clear; the exceeding sinfulness of sin, the redemptive and purifying power of love expressed in vicarious suffering, the reality of that original unity—between God and man, and man and his brothers—whichever sin broke up and the Cross began to restore.

Let me briefly justify this claim. Before the war, in the oft-quoted words of Sir Oliver Lodge, "the modern man was no longer worrying about his sins"; he had to when, in the war, he saw their consequences. The problem of evil came

down with a sudden rush from the bookshelves of the philosophers into everyday life. Before the war, men organised on the basis of self-assertion, on the assumption that self-interest was the only guide to wisdom. And then they discovered that "it is more blessed to give than to receive," that "he who suffers most has most to give," that nothing moves men to worship so deeply as a love that suffers, and that he who moves you to worship puts you under the greatest debt one man can owe to another, by bringing you nearer God. "One begins to feel the force of the old Christian phrases," so wrote one whom Glasgow, some time ago, gave back to Oxford as perhaps her greatest living humanist, Professor Gilbert Murray,— "as one comes to be haunted by the thought, Someone has died for me." Before the war, again, it was assumed that existing divisions were final and natural, and especially that national antagonisms must continue. And then, through the very circumstances which made these antagonisms, for the time being, fiercer than ever, men found not only that, if the race was to survive, they *must* be surmounted, but that, if men would only be human, they need not even exist. The possibilities wrapped up in that fraternisation of enemies at the Front, which had to be with difficulty discouraged during the war, ought by all possible means to have been encouraged as soon as it ended. If the war itself was a means of discovering brotherhood—of bringing home the unnaturalness of our old antagonisms—what might not the peace, rightly used, have become? "He appeared unto them as they strove, and would have set them at one again, saying, 'Sirs, ye are brethren!'"

The war, I say, was a great sermon on the Atonement in all its aspects, preached by the Living Word Himself, at once in the unfolding of history and in the hearts of men. Our age has been wonderfully, divinely evangelised. "*But* the word which was heard did not profit them, not being mixed with faith in them that heard." We had not the needed background of Christian faith, experience, and knowledge, to profit by the new revelation of Christ. And so "from them that had not was taken away even that which they seemed to have."

The nations which, four years ago, had to deal with the then situation and lay foundations for peace, undervalued

and forgot the very experiences which gave them the key to the problem. Why? because they had let slip the key to those experiences themselves, the faith of Jesus Christ. And so, as even a high French authority (quoted by Mr Zimmern*) has admitted, "The first six months after the Armistice put Europe back a hundred years."

Could there be a stronger argument for world-evangelisation now than the penalty we are paying for the lack of effectual evangelisation before, not only of the heathen, but of the nominally Christian countries too? Could the need of the one true Atonement, the one true Mediator, be placed in a stronger light?

Well, then, I take it, this Congress represents a great, united effort to recapture and reassert, so far as Scotland is concerned, the truth, the outlook, the conviction, for lack of which we have gone so tragically astray. The outstanding fact of the post-war position is this, that economic world-unity has actually arrived, while spiritual world-unity is not yet in sight. The nations are tied together by an economic interdependence which they cannot escape; they are kept apart by the absence of mutual sympathy. As a writer in the *Round Table* has put it, "The attainment of a world-commonwealth is the inexorable condition of world-freedom . . . This final freedom is not yet in sight, for the spiritual basis of the world-commonwealth is as yet lacking." We have not yet enabled the one great Reconciler to stand forth visibly among the nations, as they strive in their house of bondage, and say to them in terms which compel assent: "Sirs, ye are brethren!"

It is only a vast extension of missionary work that will enable Him to do it. The missionary is the one true builder of the world-commonwealth, on which the human future depends, by bringing men everywhere into the experience of Christ's Atonement,—making them one with each other because one with God in Him.

The need, God knows, is only too palpable. And what, as I close, of the hope of being able to meet it? For what I set out to put before you, as "the Christian significance of our present world-experience," included the way in which the *possibility*—as well as the need—of atonement stands out from all the conditions of to-day.

* Zimmern, *Europe in Convalescence*, p. 71.

I have already referred to men's deeper experiences during the war as a great sermon on the Atonement preached by the Living Word Himself. There is much to suggest that such illuminations have not all faded,—that, where they did fade, they are slowly brightening again as the new darkness falls. At least the human heart has rediscovered its “upward reach.”

Thou hast made the flowers to blow,
 And the stars to shine;
 Hid rare gems and richest ore
 In the tunnelled mine.
 But, chief of all Thy wondrous works,
 Supreme of all Thy plan,
 Thou hast put *the upward reach*
 Into the heart of man.

Men *are* reaching upward,—reaching after the brotherhood of humanity, wondering if they dare believe in the Fatherhood of God. A voice has said to them, “Sirs, ye are brethren!” But they hesitate, wondering if after all it is only the echo of their own desire.

And there the Cross of Jesus Christ does, somehow, come to the rescue. It was re-interpreted, made vivid, rescued from conventionality in the war. In it men find, as it were, the original of an echo-motif that haunts them in the strange, perplexed music of our mortal life; and when they meet the echo, they hark back instinctively to the original melody. “One begins to feel the force of the old Christian phrases, as one comes to be haunted by the thought, Someone has died for me.” Couple with that the witness of a great war-time story,—the closing paragraph of Stephen M’Kenna’s *Sonia*: “‘I can still see visions, thank God,’ he murmured.” (The hero, O’Rane, who has lost his sight, and himself suffered literal crucifixion as a prisoner, is talking to a few intimates on the first war anniversary.) “This war’s been going on for a year—a year to-day: and a year ago I said it would demand of each one of us whatever we held most dear. Then I looked on it all as a struggle for bodily existence, but now—unless Death seen so near and by such young eyes is going to destroy all regard for the sanctity of life—now we seem to have a chance of winning our souls back.” And then mark you whither his thought instinctively travels. “When I was a child in Prague, my father took me to see a picture of Rome in the second century—a street scene. . . . There’s a blaze of sunlight, and you can almost hear the

thunder of victorious material prosperity. . . . And at a street-corner stands an elderly man, poorly dressed, speaking, I suppose, not the purest Latin to a half-circle of loafers. There is nothing noteworthy about him, save his eyes and, I imagine, the sincerity of his voice as he tells his tale for the thousandth time: 'Sirs, I saw Him with these eyes—my Master, whom I had denied; and they judged Him . . . and nailed Him to a cross . . . and He died . . .' There was deep silence as O'Rane paused. 'I—all of us who were out there—have seen it. We can't forget. The courage, the cold, heart-breaking courage . . . and the smile on a dying man's face . . . We must never let it be forgotten; we've earned the right. Is it a great thing to ask? to demand of England to remember . . . that we've all been saved by a miracle of suffering? . . .'

You see what I mean. "The miracle of suffering" uppermost in the mind of David O'Rane is that of the death of his brother men. But when he speaks of "winning our souls back," it is to another Cross that his thought returns. And can we miss the point of the picture at Prague? The true world-conqueror in that scene of "victorious material prosperity" was the poor old preacher, "lifting up Christ" at the street-corner. He stands there for the one force that would be growing and triumphing and saving the world when the Roman Empire was a name and a ruin. It is those who stand in the "apostolic succession" from him—the preachers of Christ by life and lip—who hold the key to the future to-day, the key which is Christ Himself. For men, after all, are made in the image of God; and it is not only the Law of God, but the Gospel of Christ, that is written in their hearts. What they need is only more interpreters—men and women, like you and me, who, having understood their own experience in the light of the Cross of Christ, and found their own peace in Him, go out wherever God may send them to put that same key in the hands of others.

Saviour, lo! the isles are waiting;
Stretched the hand, and strained the sight
For Thy spirit's new creating,
Love's pure flame and wisdom's might.
Give the Word, and of the preacher
Speed the foot and touch the tongue,
Till on earth by every creature
Glory to the Lamb be sung.

AFRICA IN TRANSFORMATION.

I.

Principal R. R. MOTON, LL.D.

It is my privilege to speak in behalf of that great section of the human race that has been looked upon longest by the sun—in behalf of the millions of black men and women whose ancestral home is Africa, but who in the providence of God have been scattered all over the world. I come from America, where there are about twelve millions of this great people who yet thrill to the call of Africa to which they are bound by ties which, thank God, can never be broken. It is now more than three hundred years since the first of my people were borne away from their native land and carried helpless and destitute to help to lay the foundations of a new civilisation upon those western shores. In America, as well as here in the British Isles, the year 1620 is held in reverent honour as the date which marks the advent of the noble band of Pilgrim Fathers who laid the foundations of American liberty. But even before them, black men had already arrived in America, but under vastly different auspices; so that the whole history of America was to be marked by the evolution of these conflicting forces—the forces of liberty and the forces of bondage, of which the forces of liberty were ultimately to triumph. Perhaps no phase of American life has involved so much of tragedy and romance, nor so profoundly affected the development of its history as the working out of this contact between white men and black men within the bosom of a nation conceived in liberty and dedicated to the proposition that all men are created equal.

Permit me to tell you something of the story of the development of the Negro in America during the last sixty years, and to indicate as far as I may something of its significance for the whole human race and especially for that vast number of his brethren who fill the continent of Africa.

ECONOMIC PROGRESS.

In the sixty years that have followed since Emancipation, Negroes in America have come into possession of 22,000,000

of acres of land, better comprehended as an area slightly greater than Scotland. The greater part of these holdings are in farm lands of which the vast proportion are found in the Southern States. It was one of the fundamental teachings of the late Dr Booker T. Washington, which he took every opportunity to impress upon his people; that the starting-point in the development of any race or any nation is in the soil, and that to obtain a permanent place in American civilisation, the Negro must secure a firm foothold upon the land. Some of the response which the race has made to this teaching may be seen in the fact that in the last half-century since their emancipation, Negroes in the United States have added over one billion dollars worth of property, and are now increasing their holdings at the rate of \$50,000,000 per year. It is a remarkable and striking fact that during the recent world war, when the rate of increase in property showed a general decline, the acreage of property owned by Negroes increased. It is still more interesting to observe that these figures represent land that is under cultivation, representing as it does a large number of small holdings rather than the accumulated possessions of a few great property holders, and there is great promise for the future in the fact that our American Government is lending its aid through agricultural demonstration agencies in every state to instruct these Negro farmers, as well as others, in the best methods of cultivating the soil and the pursuit of agriculture in general.

But the Negro in America is also an artisan. The latest available statistics show that there are in the United States no trades or industries in which there are not some Negroes. Aside from agriculture, in which the bulk of Negroes are found, there are over 1,000,000 in various trades and industries. Add to these figures the record of 2,000,000 women in gainful occupations of all kinds, and we discern that freedom has encouraged the industry which made the Negro valuable as a slave. With so many wage earners and farm labourers, it was natural that a merchant class should develop. Year by year the number has increased, until to-day there are more than 50,000 business enterprises owned and operated by negroes. These range all the way from boot-black stands to banks and insurance companies, and include groceries, restaurants, bakeries, undertaking establishments, shoe shops, tailor-

ing establishments, drug stores, and nearly every other line necessary to supply the needs of a population of 12,000,000, that is growing both in numbers and in purchasing power. Among these are an increasing number of manufacturing establishments owned and operated by Negroes. In more recent years, Negro enterprise has expanded in the direction of accumulating and exploiting capital. There are now seventy banks managed by Negroes, three of which have annual clearings in excess of a million dollars each. There are to-day thirty-eight insurance companies conducted by Negroes. Real estate companies are now purchasing and developing properties within the larger cities and coming into possession of valuable properties within the business districts, all of which is being done in the midst of communities where white business enterprise is already established and where the Negro in consequence must face the keenest competition. I venture the assertion that if the Negro can survive the competition of the white American business-man, he can triumph over every other difficulty which he may find in the pathway of his progress.

EDUCATIONAL PROGRESS.

The progress of the American Negro in education is even more remarkable than his economic progress. Something of the distance over which he has travelled is to be seen in the fact that, in sixty years, illiteracy within the race has been reduced from ninety-five per cent. to twenty-five per cent. Next to the appeal which religion makes to the heart of the Negro, no single phase of life has made so strong an appeal to his race as education. So eager was the race for advancement in liberal culture that at one period of its development there was great danger that the economic side should be entirely overlooked. Immediately after emancipation, this race, which had been kept for so many years in ignorance, leaped forward with a great rush in its eager desire to obtain the benefits and advantages of liberal education. Schools sprung up everywhere, that is, whenever a teacher could be found, and the humblest building, church, log-cabin, or what-not, was gladly requisitioned to accommodate the eager learners. Next after the Bible, "Webster's Blue-back Speller" is the most sacred book in the traditions of the race. This one book may be rightfully said to constitute the foundation stone of the Negro's

progress in education. But the greatest need of the race is now, and has from the beginning been, that of adequate teachers. In the providence of God, there came to the race, immediately after the Civil War, an army of men and women of the white race out of the North, who gave themselves without reservation, and oftentimes without compensation, to the work of teaching the helpless, ignorant black men and women who had been so suddenly thrust upon their own responsibilities by the victorious fortunes of war. It is to such a spirit and to such individuals that Hampton Institute, Fisk University, Lincoln University, Howard University, Atlanta University, Morehouse College, Clark University, Talladega College, Payne College, and a host of other institutions for the education of Negro youth owe their establishment. There is no more beautiful tradition in all of American life than this story of the self-denying devotion of the finest types of American manhood and womanhood, many from the North, and many from the South, who gave their lives under the most unfavourable circumstances to the development and advancement of a people whose sole claim upon them was their common fatherhood in God. Upon this foundation, there has grown up an educational structure which embraces 400 normal schools and colleges for Negro youth, 50,000 teachers in both private and public schools and a budget for Negro education including both public and private appropriation amounting to more than \$28,000,000 annually. Of this amount, \$2,000,000 represents the direct and voluntary contribution of Negroes themselves, over and above their public taxation and the amounts paid by them in fees and maintenance for the support of their own children in the course of their education. Tuskegee Institute itself, founded by Booker T. Washington, in 1881, represents in a most conspicuous way the attitude of the great American public toward the education of the Negro. Here is an institution supported practically in its entirety by voluntary contributions from the public through whose generosity \$500,000 annually is spent for the training of Negro youth for the largest possible service to the communities to which they ultimately go. It is worthy of note also that, with his economic advancement, the Negro in America is himself bearing an increasing proportion of this responsibility for the education of his race.

RELIGION.

There are perhaps some in this audience who heard the original Jubilee Singers, who came across the water nearly fifty years ago to tell the story of their people in the inimitable songs which God himself inspired in their hearts. Anyone who heard those songs then or has heard them since must be profoundly sensible of the deep religious nature of the Negro. This is manifest to-day in other directions than in the religious folk-songs of the race. It is in the field of religion that the Negro in America has had the largest opportunity for self-direction and original development. The great bulk of American Negroes are identified in their religious life with the Methodist and Baptist communions in which the control and direction of church life are entirely within their own hands. Long before emancipation, Negroes began the organisation of their own churches and to-day there are 45,000 churches among Negroes representing at least 4,800,000 communicants. Their Sunday Schools enroll two and one-half million scholars; and church property, not including denominational schools maintained by them, represents an aggregate valuation of \$90,000,000. This work has given large play to the native capacities of the race for self-government and organised activity.

The energies of the church have been thrown into three directions; toward that of home evangelisation, education, and foreign missions. The church in America has a strong hold upon Negro life, stronger perhaps than upon any other group in the country. It has for many years been the centre of social life and activity as well as of religious interest, and the Negro preacher has a claim and a responsibility for leadership among them that is undisputed. And much of the inspiration for the early advancement of that race came from this body of men, many of whom—even most—were without the advantages of systematic education, but were in possession of a native eloquence and gift for leadership which made them a powerful influence for progress among their people. This hold of the church is still intact, and is perhaps the largest single feature in constituting the Negro a loyal, devoted and dependable element of American citizenship.

The activity of the Negro in the field of education is represented by 150 denominational schools, scattered through-

out the country and supported almost entirely by Negroes, of which some of the most conspicuous are Wilberforce University in Ohio, Lane College and Roger Williams University in Tennessee, Livingstone College in North Carolina, and a score or more of others which time will not permit me to mention.

Activity in the foreign mission field has been greatest in the last ten or twelve years, with the result that Negro churches of America are conducting mission stations in Africa, the West Indies, and South America.

SOCIAL PROGRESS.

The fruits of Negro progress in their finest form are to be found in the home life of the coloured people. There has been a remarkable advance in the number of coloured people who own their own homes, of whom there are something like 650,000. In other words, Negroes in America to-day own one-fourth of the homes in which they live. This is in part a consequence of a long-standing difficulty on the part of Negroes in renting suitable homes in desirable locations. The natural result has been to induce them to buy land and build their own homes in localities more suited to their taste. But it is in what goes on within these homes that the real story of the progress and development of the Negro is to be found. This phase of Negro life is perhaps less known beyond the race than any other. The culture, the refinement, the aspirations toward the best and finest things of life, the eager desire for the development of childhood and the high standards for womanhood are a story that thus far has been little known save to the race itself.

And in the matter of segregation the truth is simply this. The white people are the ruling, controlling, dominating, directing element. They have the best of everything, the best parts of the cities, the best hotels and restaurants, and, as a rule, the best schools, colleges and universities. This is particularly true in America, and when a Negro shows an inclination to go where white people are, it is not because he wants to be with white people as such, but because he wants to have the advantage of the best as to home-life, position, education, comforts, conveniences, and protection. We often hear it said also, that the Negro should stay in his place. It has been my observation that most of the race friction, at

least in America, is due to the fact that too often white people do not stay in their places. We have many cases on record of outbreaks between the races in America that occur in the Negro section of the town. We never hear of such disturbances *beginning* in the white section. I want also to make the further observation that Negroes object to segregation because segregation carries with it the suggestion that the race is inferior and unfit for association with decent people of other races. In my experience wherever the separation of the races is practised, the Negro always suffers. Sometimes an effort is made to make public accommodations equal for both races; but those who have the supervision of it, because of lack of interest, or lack of sympathy, or perhaps lack of appreciation of the necessity for careful supervision, have allowed the accommodations for Negroes to degenerate into conditions inferior, and, in most cases, altogether unfit for human beings of any race. In many cases, these places are as dangerous to the health and lives of the white race as they are demoralising and degrading, as well as menacing, to the health and lives of the coloured people.

On the other hand, America itself is more and more coming to the acknowledgment of a debt to the Negro for his contribution toward her culture as well as her economic and political life. Musical programmes are considered incomplete by many artists without one or more numbers by some Negro composer—Burleigh, Coleridge-Taylor, Dett or White. Dunbar and Braithwaite are American poets without qualification of race. There is no finer singing to be heard anywhere in America to-day than that of Roland Hayes, a black man. So in other lines that minister to the moral, and in its broadest sense, the spiritual development of the race, there is maintained a life of activity among American Negroes that will bear comparison with that of any other group in the nation.

It is in this sphere of social development on the broad plane that Negro womanhood in the United States is playing its largest role. Negro women are to be found active in business, in education, and in religion. As in other races, women constitute the greater proportion of workers in education. Church life would languish and expire if the activities of women in their support were withdrawn. The first woman bank president in America was of the Negro race, and in practically

every phase of Negro life are to be found representatives of what used to be called "the weaker sex," but of which we now think in terms of equality. Negro women are especially active in social and in welfare work, and club life among them is vigorous, active and effective.

I have been trying thus far to tell in a brief way the story of the progress of the Negro in the United States in the last sixty years.

What significance has this story for the rest of the world? What is its bearing on the problems which this Congress has been called to consider? First of all, the progress and development of the Negro in America is the evidence of the possibilities of the Negro in the homeland of Africa and in other lands to which he has been carried from Africa. The Negro population of America is but a comparatively small part of the total Negro population of the world, but it is sufficiently large, some twelve millions in all, to demonstrate on a large scale what are the characteristics and possibilities of the race as a whole, for there we have not merely a few isolated instances of achievement and distinguished attainment, but a whole body of people moving forward in a solid phalanx. The very conditions under which this progress has been made have made it almost impossible for many individuals to go far forward in the way of success without carrying with them a considerable body of the members of their own race. It is for this reason that the achievements of Booker Washington may be said to represent fairly the progress of the race as a whole, for in his own efforts to rise scarcely any other success was possible to him save that which would react directly for the advancement of the great body of his own people. I take the liberty, therefore, with the modesty that the circumstances demand, to suggest to those who to-day and in the future have a part in the development of the millions of my people in Africa—to suggest that in the Negro in America and the circumstances of his development may be found a fair sample of the possibilities of the Negro race.

The other point of significance in this record is the demonstration which it makes of this fact, that it is possible for two races representing different endowments and differing social inheritances to live side by side in mutual goodwill and helpfulness to each other and ultimately becoming even indispensable

to each other's welfare and progress. In the thirteen Southern States in America, ten million Negroes are living side by side with thirty million white people. In some of the states, the population is about equally divided between whites and blacks. In some sections in the rural districts, the Negro population vastly outnumbers the white population. Tuskegee Institute is in the centre of a county in which Negroes outnumber the whites at least five to one. It would be untruthful to say that there is no friction and no difficulty between the two races, even in the North, but we must not allow the disturbances between relatively small elements of both races to obscure the greater and more significant fact that thousands in the two races are living together on terms of mutual respect and goodwill, and that they are working together in sincere co-operation to blot out the crimes of which the better elements of both races are ashamed and to make America for black and white alike that fair and beautiful land in which they believe and for which they are alike willing to die.

No one in America to-day takes any stock in the idea that the Negro must leave the country in order to realise his highest development. It would be good neither for the country nor the Negro race, and the strongest protest would come from the Negroes themselves, notwithstanding all the hardships and disadvantages which the race has been called upon to endure. In spite of injustices, of which there is still reason to complain, I doubt if anywhere else in the world has so large a body of Negroes made such conspicuous progress as is true of the twelve million black people in the United States. Now, that progress itself is a testimonial to the genuine interest, sympathy and helpfulness of the vast majority of white Americans manifested toward their neighbours of another race. Unfortunately, the press has too often carried a great deal more of that which represents friction between the races than of that which goes on in the way of co-operation, and for every instance of strife and hatred, there are tens and hundreds of cases of goodwill and co-operation. And just here it may be well observed that upon careful analysis it will be found that, with the exception of mobs and lynchings, of which our country is growing increasingly more ashamed, the amount of friction between the two races in the United States is not greater, if it is as great, as the amount of friction to be found between individual

members within each race. It seems when the trouble arises between members of different races that public sentiment attaches an importance to the difficulty out of all proportion to its real significance. And as to the matter of lynching and mob violence, there is a sentiment developing within the United States, I am glad to say, both North and South, that promises at an early date, we hope, to bring it to an end. Nobody of any consequence in America any longer has an apology for lynching, and the newspapers of the South are to-day most outspoken in their condemnation of all forms of mob violence.

One happy result in America of the recent war has been the coming together of white people and black people on an entirely unprecedented scale in frank and tolerant discussion of whatever difficulties and misunderstandings may exist between them. In my own judgment, the greatest step in this direction made in the last decade is the work of the Inter-Racial Commission with headquarters in Atlanta, Georgia. This is a movement born in the South and directed by Southerners in which representative men and women of both races have united to create a new body of public opinion on the race question based upon a foundation of mutual understanding and goodwill. It has extended its organisation into every country of the South where there is any considerable Negro population, and the outlook for mutual peace and harmony with co-operation in definite projects for mutual advancement has never been so bright as it is to-day. Similar results I earnestly believe are possible between the peoples of different races wherever they come into contact.

It is well to remember that in all of these activities the Negro is not asking for any special consideration or any special favours. What the Negro asks is a consideration based upon the plane of a common brotherhood with all mankind. What he asks for is to be treated as man; to be given a man's chance in becoming the best in all of which he is capable; of being treated with justice and fairness in all human relations, and of being accorded a man's chance to play his part in the making of a better world alongside of other men of whatever race who are striving for the advancement of the Kingdom of Heaven. He asks no more than this. To accord him less is to belie the Christian faith of the Fatherhood of God and the Brotherhood of Jesus Christ with all mankind.

II.

Rev. NORMAN MACLEAN, D.D.

WE live in times when the urgency of the enterprises of Christian Missions is summoning the Church as never before. In other days we took it for granted that Christianity would conquer the world at last. For was it not so prophesied ; and was not the East naturally bowing down before the West ? But things have changed. The East has risen out of the slumber of centuries and is manifestly preparing to contest with the west the right to sway the destinies of the world. Japan has become a world-power ; India is seething with the stirrings of new life ; Islam is massing to cross the Dardanelles once more ; and in Africa from the great Mohammedan University at Cairo with its 10,000 students, steadily and persistently the Mohammedan propaganda is spreading southward, sweeping pagan Africa into the ranks of Islam. To-day there are sixty millions of Mohammedans in Africa—a third of the whole population. To-day Africa has become the battleground on which Christianity and Mohammedanism contend for the destinies of the world. If Christianity is to fulfil its mission as a world-religion we cannot allow that vast continent to come under the sway of the Crescent. For Islam is the religion of fanaticism and of hatred, and to allow 200 millions of Africans to become fanaticised would be a peril to humanity—a peril not to be contemplated with equanimity. “I beg to direct your attention to Africa,” said David Livingstone, addressing the University of Cambridge in 1857, “. . . I go back to Africa to try and make an open path for commerce and Christianity. Do you carry out the work which I have begun. *I leave it with you.*” He left it with them—and the great Universities Mission on Lake Nyasa and Zanzibar is the proof of the power of one man to rouse and inspire. That work is left to us still. The evangelisation of Africa is David Livingstone’s legacy to Scotland.

THE SCOTTISH MISSIONS IN NYASALAND.

To realise how Christianity can raise the African races out of the degradation of centuries let us recall the work which has been accomplished by some of the great missions operating

in Central Africa. The condition of the people in the Zambezi region and in the Shire Highlands when Livingstone penetrated hither was the extremity of misery. The slave raiders from without and witchcraft from within made the villages scenes of bloodshed and horror. "Blood, blood," cried Livingstone, "everywhere blood!" "O Almighty God," he prayed, "help! help! Leave not this wretched people to the slave-raider and Satan." In 1875 the Free Church of Scotland established the Livingstonia Mission as their Memorial to Livingstone, and in 1876 the Church of Scotland founded the Blantyre Mission. In the transformation of Africa these two missions have played a noble part. To-day when you arrive at Blantyre it is as if one found oneself in the heart of an ancient civilisation. There the beautiful church by which Clement Scott took possession of these high lands for Christ, challenges the traveller. When Scott was building it he taught the natives to make and lay the bricks; but they did not know what they were doing. Some of his countrymen mocked, saying, "He is building a cathedral and he has none to worship in it." "I am building for the centuries to come and it will be too small, soon," said Scott. And to-day it is too small. From that church there has gone forth a power that has changed all the land. To-day in the eventide across the high grass the wayfarer will hear the tones of a bell and when he asks what it is, he is told that it is the evening bell summoning the Christians to worship. Where formerly the drum sounded summoning the people to assemble for the poison ordeal, there now the people assemble to worship God and to claim their heritage as the children of eternal Love. Thirty-nine years ago, at Chirizulo, Cleland saw a man who had been sold that morning for thirty yards of calico; and Henry Drummond saw a slave gang at Domasi on its way to the sea! To-day in all Nyasaland not all the resources of the Bank of England could buy even one scraggy old woman—such is the power of that religion which reveals to men the things that cannot be purchased. Where formerly the lions prowled and the warring tribes drenched the land with blood, and the Arab slave raiders preyed like vultures on women and children, there mercy and love are healing the woes of men under the shadow of the Cross. It is a wonderful thing to read of St Columba copying the Psalms in Iona

fourteen centuries ago. When I was at Blantyre, that great missionary Dr Hetherwick was up every morning before dawn translating the Bible. To-day the last revision of the whole Bible given to Nyanja people in their own tongue has been completed. The foundation of a new literature and a new civilisation has been laid. And that in the lifetime of Dr Hetherwick and Dr Laws. The generations to come will praise God for the work—just as we praise God for the labours of the saints of old. In another generation Nyasaland will be wholly Christian.

LAKE NYASA.

It was the greatest of missionaries who lifted the veil from the face of Lake Nyasa and revealed its glory to the world. When on October 12th, 1875, the little *Ilala* steamed out of the Shire river into the lake, a new era was born. "It was a moment of great excitement and thankfulness." These dauntless pioneers sang a psalm of thanksgiving and with prayer to God took possession of the lake in Christ's Name . . . Until then the whole land was under the power of devildom. At the south end of the lake the Arab chief Mponda ruled and his villages were hotbeds of villany and slavery. Across the lake from west to east the chiefs sent dhowfuls of slaves without let or hindrance. Villages which in the morning were haunts of peace, often in the evening were but smoking ashes; mother and child lay pierced by the one spear. Further north the Angoni, under the sway of the ruthless Mombera, laid waste the land. And at the north end of the lake, Mloze, the last of the slave-raiders, drove his nefarious trade. Few stories are more ghastly than that which tells how Mloze decoyed the peaceful Waukonda to a stagnant swamp infested by crocodiles, and there opened fire on them, and drove them into the reeds. At last the Arabs fired the reeds and the Waukonda threw themselves into the water where the crocodiles waited for them. These burning reeds, the cries of the victims, the feasting of the crocodiles, and Mloze perched on a tree watching it all—that is Africa visualised. . . . To-day what a contrast. Peace lies like a golden shaft over Lake Nyasa. Dr Laws got Mombera to stop war. Gradually under the influence of the gospel, bloodshed ceased. To-day fifty thousand children are learning the law of love and

the ways of peace in the regions around Lake Nyasa. Dr Moffat told a story how in Bechuanaland he met a man looking very downcast, "What is the matter? who is dead?" asked Moffat. "There is nobody dead," answered the man, "but my son tells me that my dog has eaten a leaf out of the Bible." "Well," said Moffat, "I'll replace it." "Oh," exclaimed the man, "its not the Bible, its the dog I'm thinking of; the dog will never any more bite anybody nor catch jackals; he will become as tame as the people who believe in that book. All our warriors become as gentle as women under the influence of that book, and my dog is done for!" All along the shores and hills and valleys of Nyasa—the warriors have become gentle as women. In the history of the advance of civilisation there is no nobler record than that which tells how the Livingstonia Mission turned war into peace, cruelty into mercy, and the cries of perishing races into the psalms of thanksgiving along the shores of Lake Nyasa.

CHRISTIANITY CONQUERS ISLAM IN UGANDA.

In the story of the transformation of Africa there is no more thrilling story than that which tells how Uganda became Christian. When Stanley came to Uganda in 1875 he found Mtesa, the king, falling under the influence of Mohammedanism. Stanley told the King of another and a better religion and appealed to the Church Missionary Society. Immediately that great society sent its first band of missionaries—eight in number—among whom was Alexander Mackay, whom Lord Rosebery called the "Christian Bayard." Of the eight only Mackay was spared to kindle the light amid the darkness of Uganda. It was on 30th January 1885, that the first of the Uganda Martyrs sealed their testimony with their blood: at the edge of a dismal swamp, five lads were wrapped in dry leaves and tied to a scaffold and burnt, while they sang amid the flames . . . From that day Christianity put on new power . . . Nothing could stop it. Bishop Hannington was murdered, and massacre followed massacre, but once more it was proved that the blood of the martyrs is the seed of the Church.* To-day there are 70,000 Christians in Uganda; the King is a Christian and in a few years all his people will be Christians. In

* Letter sent to *Daily Telegraph* entrusted to Bellefonds. Letter found in a jack-boot sent on by Gordon.

Uganda Christianity has proved that it can conquer Islam, and can raise races out of the mire and build up Kingdoms out of mud.

THE CONCLUSION OF THE WHOLE MATTER.

The most urgent matter facing Christendom is to save Africa from the dominance of Islam. "Of all the forces degrading the world," wrote Mr Winston Churchill, after visiting East Africa, "there is no force so utterly degrading as the Mohammedan religion." I can remember vividly hearing Dr Robson at the World Missionary Conference pleading for a chain of Christian missions across the Continent to stay the advance of Islam. It was the appeal of a Christian statesman. If Christianity is to meet that menace it must unite its forces. When urged to support the Mission, King Mtesa laughed and said that "now he found so many religions in the country that he did not know what to do." He was no fool, that pagan king. "The French," he said, "have one religion and you have another; they cannot both be true. First have one religion in Europe and then come and I shall let you teach my people." That mocking laugh still rings in our ears. The Conference at Kikuyu and the high fellowship there was just an effort to present a common front to Islam.

The mission fields in Africa teach us the way of perpetual peace. The Gospel of love came with its revelation of human brotherhood; and bloodshed ceased. Tribes that slew and devoured each other met round the communion table. Make the world Christian and wars shall cease. It is the only way.

The mission fields of Africa summon us to a higher life at home. We cannot lift races abroad to a level higher than that on which we live at home. And so long as we maintain the soul-devouring trade in gin and spirits on the African coast, we are destroying more lives than we are saving by our missions. "So many casks and only one missionary," was the moan of Mary Slessor as she watched the unloading of the cargo from the ship that carried her to Africa. The nation that made an end of the African slave trade must make an end of the African spirit trade.

There is nothing for which this nation has so great a reason

to thank God as for the men who have devoted their lives to the deliverance and the elevation of the African races. They are founding new kingdoms and empires there on the Equator. Among these men none will have a more honoured place than Robert Laws, Alexander Hetherwick, Clement Scott, Alexander Mackay, and our own Donald Fraser. What men Scotland has given to so great a cause! None who has seen what Christianity does can ever praise men like these enough. "I can only say," wrote Sir Harry Johnston, "of all mission work in British Central Africa, that it has only to tell the plain truth and nothing but the truth to secure sympathy and support." All the future lies with it.

III.

Dr WALTER R. MILLER.

To speak of the transformation of a Continent is to get very near the sphere in which words are inadequate to convey thought, and we deal with conceptions which lie on the border land between the natural and the miraculous. And yet this very miracle is being performed, and, could you to-day have the physical strength to listen for twelve hours to twenty-four men, each speaking for different parts of Africa, and for one half-hour each, I think you would get up bewildered, staggered, not quite sure whether praise or fear predominated in your minds! We hear and read in sections; we need to combine our sections, and make our mental and spiritual maps from these.

In dealing briefly with Nigeria, I trust I shall be giving you thoughts and information which will be, to a considerable extent, applicable to other parts of the Continent; and there will be the gain that I shall be speaking of a country of which I have a little knowledge . . . only a little, . . . after twenty-four years!

This country which twenty-five years ago was largely closed to trade, and practically unknown to the big merchant firms, now bids fair to be the most valuable of all the Crown Colonies. Palm oil, kernels, leather, hides, tin, rubber, ground nuts, cocoa, cotton,—to mention only a few of the

essential products which Nigeria gives us in exchange for our home-made manufactures—are bringing out every year fresh firms to trade. *Their* object is frankly self-interested ; but the interchange of wealth is opening up the countries of West Africa. The African people themselves are largely sharing in this wealth, and the standard of cleanliness, prosperity and luxury is being raised. We need not be afraid of these things, if, *pari passu* with them, the Church of Christ marches.

In our Government, representing the political and social influences, we have a force at work to restrain and curb some of the inevitable outcomes of commercial activity. I would like to give an unstinted tribute of praise to the Government of Nigeria, and specially to the splendid group of men, who, with Sir Frederick Lugard at their head, set themselves to eschew the easier methods of government of inferior races ; to think primarily of the welfare of the people committed to them. In the laws laid down for the gradual destruction of slavery, and the immediate death blow given to the slave trade and slave raid, they had due consideration for the slave *and* the slave owner. The refusal to allow concessions at any price ; the prohibition, for ever, of any alienation of native lands, forests, etc., from the people ; the careful restriction of labour so as to avoid the curse of that first cousin to slavery—indentured labour ; the safeguarding of forced labour, where it seems absolutely necessary, with every possible precaution ; the stringent rules for the keeping out of all drink from the northern Moslem and pagan provinces ; the wise conservation of much that was useful in native law and custom ; the quick introduction of a good currency ; and the determination to prevent drastically the large number of evils so often incidental to the opening up of a new country, including all the methods of exploitation of the native ;—these things must eternally go to the credit of the Government of Nigeria, and specially of the Northern Provinces, perhaps beyond that of any other Crown Colony. But in spite of my great admiration and even envy of the Government for the great things it has done, I am bound to bring a heavy indictment against it of being largely responsible for the destruction of the soul of a people. *Islam* has brought a blight upon every people it has touched. It has done, and is doing, much to make Africa north of the

Equator one of the hardest problems for missionary and administrator. One of the best and most truly religious Moslems I know in Nigeria said to me this year, "Our religion is dead, it has been killed by the English." And this is the religion to protect which our Administration has steadily refused to allow missionary work, the one influence that might have saved the land from this sad process, to have any scope in North Nigeria! In the changed lives of some Moslem converts, lives irradiated and purified by the Gospel of forgiveness and sanctification, we have seen what might have been. With a full sense of some possible risks, and in no fanatical spirit of ignoring the dangers which come from the yeast of new spiritual thought, we yet ask, "What right has any Government, calling itself Christian, to deny to any people—much less a people who have shown in many ways their readiness to hear—the right to be told of the Gospel of Christ?"

There are two questions about which I desire to say a little, because they seem to me to have such a very close relation to the efforts—material, idealistic and spiritual—being made towards the transforming of Africa. They are the *racial* or *colour* question, and, what is usually spoken of as the *denationalising* of natives by Europeanising them.

THE RACE PROBLEM.

First then, the Racial question. This is very like class distinction and prejudice. We don't think straight about it.

How can we explain the very sad fact that the most enlightened, generous rule of subject peoples known, that of the British, has yet been everywhere a failure, if judged from the standpoint of winning the love, content, and enduring respect of the ruled races? I believe the answer is here:—we have been the righteous man, but not the good or kind man for whom "some would even dare to die." Educated Africans of all sorts, whose confidence and love I have won, have told me that this bitterness has entered into their soul—they feel that we white men, even missionaries, are strongly conscious of the colour bar, and wish to keep the African in his place! We need to banish from our minds this thought of inherent inferiority, but it is very hard to do. We have found in the African latent character of the highest type, incomparable virility, capability for suffering and endurance

perhaps equalled by no others ; they have made some of the grandest martyrs in history, and will scorn death for love's sake. Let me give you one or two examples of these qualities :—

Under the C.M.S. in Nigeria the native churches are almost entirely self-governing, and self-supporting ; they have most able bishops, working side by side with English bishops ; a Synod with an African Chancellor, largely composed of African clergy, sitting on equal terms with their European brothers. There are a great body of able, well read, African clergy with their own self-supporting churches, with parish and district councils run by themselves ; and from these churches the message is going afield, and there are three of the really big Mass movements of the world to-day in the Yoruba country, the Ibo country, and at the mouth of the Niger. In the Lagos Colony we have our African medical men, trained in Great Britain, our lawyers, and educationalists : an African, Henry Carr, having taken the honours school in History at Oxford, and done brilliantly in the Middle Temple as a barrister in London, came out to practise in Lagos ; before long he became assistant Director of Education under Government, and is now District Commissioner for Native affairs in the Colony.

Again :—One day up country seeing men of a lowly pagan tribe doing work which we associate with expert engineers—the rivetting of iron bridges, I spoke to the Railway Construction Officer, a Captain in the Royal Engineers : he waxed quite eloquent, and said to me, “ There is nothing you cannot teach these men, they are extremely clever, and splendidly thorough workmen.”

Again :—The boys of my school, ages from seven years to twenty, unanimously and voluntarily gave up their Christmas dinner and presents last year, and a large part of their yearly savings, that the money might be sent to the Russian children's fund. This was a big piece of self-sacrifice, for a Christmas dinner and presents are looked forward to the whole year round !

The second question : — So-called denationalisation of natives ! I have used myself, and been bored to death hearing other people use, that ridiculous expression of a half-truth, “ It has taken us Anglo-Saxon races many centuries to arrive at our present state of civilisation and culture, it will be very

dangerous to think or hope that the African can make a short cut into our heritage." This whole idea is packed full of wrong premises ; all these centuries have *not* been taken in making our present estate ; there have been periods of serious retrogression, and others of stagnation. Give me a strong Church with spiritual life healthily developed by prayer and the knowledge of God's word, and with a strong missionary spirit—the spirit of sharing—and I have no fear of too rapid evolution. In our grandmotherly desire to stop too rapid progress we should have certainly conserved the delightful pigtail—sign of bondage—in China for the man ; and the footbinding for his women ; and probably kept them under the unspeakable Manchu dynasty ! Our work is not to hinder but to guide social evolution, and to make sure that the spiritual atmosphere is so strong that other things will go right.

SOME GLIMPSES OF THE FIELD.

That you may see how unequally the transforming of Africa is proceeding even in a small area (!) like Nigeria, let me take you in thought to several different parts.

I have spoken of Lagos and its colony, with its large secondary schools, its splendid roads, its fine buildings, and magnificent Marina—a little Brighton ! It is full of churches, where native clergy have large and wealthy congregations. There is a native Bishop working with his English brother. "Keswick" conventions are held, and, beside being self-supporting, large sums are given by these churches to various English Religious Societies. The Colony of Lagos is about equally divided between Christians, Moslems, and Pagans ; but the brains, the schools, the real social and spiritual power are all Christian. From Lagos, in all directions, we see a great Yoruba Church founded by missionaries, but now almost entirely supported and governed by Africans, and propagating itself rapidly throughout this great country. Heathenism is dying hard, and the only thing that forces the Christian church to share the spoils with Islam is the lack of workers, and lack of fire from above. A low state of Christian life is inevitable, because the thirst for knowledge, the desire to get into the Christian Church—often for lower motives, though not always so—has gone beyond the power of the Church to cope with.

A Missionary College at Oyo, with over 100 students in preparation—one out of many others in Nigeria—is steadily turning out a number of young agents of good quality, but this does not *touch* the need. European missionaries, some with seventy churches, covering enormous areas in pagan districts of mass movements, are being worn out with over work, and I came home with a broken-hearted missionary and his wife, who have had permanently to leave their work from the strain of always trying to do the impossible !

Come to the Eastern Provinces, and there, in the land associated with the glorious names of Mary Slessor and Bishop Crowther, and Robinson and Brooks, you find much the same. In one large tribe—the Ibos, so rapid and so strong has been the movement towards Christianity, that Moslems, getting a foothold, and much more in many parts, are here unable even to get in or win a convert. Aitken down at Patani near the Niger delta has over one hundred churches, some of them having 600 to 1000 people in them, and he is often alone with his African helpers, quite boys, and very young men ; he has baptised as many as a hundred people in one day, who have been well prepared, and become missionaries at once. The extraordinary part of this work is that the extension is almost entirely due to the travelling and preaching of mere boys, the missionary coming and finding a church in being, and needing teaching.

And now come with me farther north, and here we get to the country of old civilisations, of intelligent arts and crafts, Eastern dress, *and* the Moslem religion. A traveller once said to me, “ I seemed when I came into this area, from Lagos, to have come to a land of stagnation : I had left life and progress behind.” Here is a great wall of prejudice, fixed ideas, arrogant assumption of superiority, and ignorant pride. We are among the great Hausa and Nupe peoples, with the interesting light-coloured Fillani. These capable, intensely lovable people, with their possibilities, greater perhaps than any of the southern peoples, thought by many great African travellers to be the finest races in Africa, are deemed by the British Government unworthy to have the privilege of the Gospel of the Love of Jesus Christ ; and so, side by side with all that goes to make a great and noble race, we find ignorance, disease, moral degradation of an awful nature, polygamy and

gross immorality of a worse type than I have seen or heard of anywhere in Africa.

The work is slow ; oh, so slow ! Hindrances and restrictions on all sides ; indifference and pride of race and religion, resentment at our rule with the abolition of slavery and many other things, are still present, and to only a few has the message of a Saviour from sin's penalty and power come as the breath of life to be received. We have a little church of Hausa and Fillani converts, several Christian converts' homes, where the little ones are being brought up for Christ—a village where Christian converts live, and where they farm and make sugar, an industry taught them by us. There is a small boarding-school in Zaria, where about thirty boys, living and sharing everything with me, are growing up Christian African gentlemen. But we are an eyesore to the Government, who must know that having one foot in the doorway we mean sooner or later to push our way right through. Three Christian bookshops under the C.M.S., and in the control of an English clergyman, are exerting a quiet influence in these big Moslem cities, and although the European is not supposed to do active proselytising work, his agents, boys from my school, being themselves keen Christian converts, are, of course, using the privilege that cannot be denied to *them* of making known their Saviour.

A crusade against the social sins of impurity, leading to shocking death-rate of infants and of all life, is needed. This has been done in Uganda by Dr Albert Cook and his colleagues with splendid results. Maternity hospitals are needed ; hospitals we have practically none, and the number of medical missionaries in West Africa is lamentably small. With Government unable to do much because of Moslem susceptibility, and refusing to allow us to do anything, the outlook is bad. Africa needs people ; her lack of population is the great hindrance to her overcoming the bad forces of nature ; and yet everywhere through ignorance and immorality life is being wasted, thrown away at a very shocking rate. I cannot imagine a more glorious life and work for the many young men and women of your universities here than to come out and help in this wonderful transformation that is going on.

I think we have ample time but none to waste in Africa, and had we not better anticipate than be caught too late ?

Nationalism has not become strongly anti-British yet. Educational matters are not yet beyond our guidance. Capitalism and the wrong side to commercialism can yet be restrained. There is no organised anti-christian movement yet ; Paganism and Islam have not prepared, in fact, in some cases are not aware of the fight to the death that is to come. In some places, Livingstonia, Uganda, Yoruba, Calabar, we have the upper hand. Will you fail us now ?

Africa, north of the Equator, once with its northern countries saturated with Christian life and filled with Christian Churches, now blighted with the curse of Islam, for the sins of the Church, its schisms and lack of love, calls for men to go and reclaim for Christ what, to the indelible shame of His followers, was lost.

METHODS OF MISSIONARY SERVICE.

I.

EVANGELISTIC METHODS.

Rev. J. FAIRLEY DALY, B.D.

WHILE much evangelistic work is being done in other classes of mission effort not so labelled, there undoubtedly is a distinct kind of work which may be rightly called evangelistic without reflecting on others. At the Edinburgh Conference of 1910 the general conclusions of the Commission on "Carrying the Gospel" gave a new classification of missionary methods: I. Indispensable; II. Valuable; III. Timely and Efficient. Under Class I. are included: 1. Preaching or Teaching of the Gospel; 2. Establishment and Edification of the Native Church; 3. Translation and Circulation of the Bible. We shall not be very far wrong if we accept these as defining for us the evangelistic method of missionary work.

1. Recall the appalling fact that though Christian Missions have been at work in India and Africa for more than a century there are probably 300 millions of people in the former land and 150 millions in the latter, who have never yet heard the message of the Gospel. It is said that to evangelise India in a generation would require 8000 more missionaries, and then give only one missionary to every 25,000 of the population. But these missionaries would need to be heralds of the Cross, proclaiming throughout the breadth and length of the land the good tidings of salvation.

The work of the itinerant missionary touring among the villages of his mission-field, is to-day producing wonderful results. The stories that come from India of work among the "Outcastes" or "Untouchables," largely the fruit of evangelistic work, are almost incredible. I have not time to go into details, but take one or two striking facts. During the last fifty years or less, missionaries and native preachers have been proclaiming the gospel and telling the story of the Cross of Christ. To-day the seed is bearing fruit and great "Mass Movements" towards Christianity are taking place. In one year two societies reported, one 20,000, and the other 10,000

baptisms. In twenty years two other societies reported 12,000 and 15,000 respectively. In the Hyderabad State the number of Christians has risen in twenty years from 23,000 to 54,000, and in the Telugu country the numbers rose in twenty years from 20,000 to 300,000. Is it any wonder that Bishop Whitehead, of Madras, before leaving India, said: "If Christian missions only made a right use of the forces at their disposal in India, and if a prompt aggressive and adequate campaign were carried on among the 50 millions of the people of India, who are quite ready to receive the Gospel message, it would be quite possible to gather something like 30 millions into the Christian Church during the next fifty years." What a magnificent prospect! It makes a soul-stirring appeal to Christian chivalry.

Many years ago the Church I represent (United Free Church), impressed by the importance of direct evangelistic effort, resolved to devote to evangelistic work any increase in their contributions. This policy has been followed as far as possible, with significant results. In five years our native agents were increased by 1000, and our annual grants for this side of the work by £3000. Again in 1916, we sent to our Mission Councils a questionnaire, asking, among other things: How far has your field been evangelised? and, What development is desirable? It was my duty and privilege to read and summarise the replies. It was pathetic to see how eagerly and warmly our missionaries welcomed our inquiry. Almost every mission-field responded at once, putting before us splendid schemes of evangelistic development and extension, if only we would send more missionaries and increase our grants. These schemes still wait adoption because the Committee still await the necessary funds. Many other Churches and Missions could tell the same story. Do not all these facts and figures point to the faith of mission workers in evangelistic methods, and to the success which attends the preaching and teaching of the Gospel?

2. On the Christian Churches in heathen lands rests, as all are agreed, the responsibility for the progress of Christianity and the evangelisation of their land and people. Many of them, to their credit be it said, feel this responsibility very keenly, and are bravely facing it. But they feel also that as yet they cannot bear the burden alone, and will require for many a day

to be helped with men and means. This raises a difficult and delicate problem which is occupying the time and attention of all our missionary societies, especially in India, viz. the relation of the Church and the Mission. In some extreme cases the Mission is being asked to allow the Native Church to do its own evangelistic work, but to continue its financial aid as before.

The United Free Church at this very time is making an experiment along these lines. At the request of several of our Mission Councils, Joint Boards have been constituted representing the Mission on the one hand, and the Church on the other hand. To this Board is entrusted the administration of the evangelistic work of their field of labour. It appoints the workers, maps out their spheres, defines and supervises their work, and fixes their salaries. It is responsible to the local Presbytery of the Indian Church, to which, as well as to the Mission Council it must regularly report as to its work. Thus Mission and Church are united, and find strength in union. The members of the Board meet as brethren on a footing of equality and stimulate one another as well as the Native Church to realise the great evangelistic purpose of Christianity, to bring all peoples to the saving knowledge of Christ's name. In this quickening of the evangelistic spirit of the Church lies the hope for the future in every land. It fills one's heart with joy to read of successful well organised evangelistic campaigns in many Indian Churches, where mission workers and church members are annually devoting a whole week to holding special meetings, visiting many villages, singing as well as preaching the Gospel, and widely circulating portions of Holy Scripture. In Africa and China as well as India similar work goes on bearing precious fruit.

3. To Gospel preaching and Church upbuilding must be added a third indispensable part of the evangelistic method, the translating and circulating of the Bible. Of course, this presupposes primary school education which will enable the people not only to hear but read for themselves the glad tidings of salvation.

The story of Bible translation and circulation is almost incredible. The Bible is now translated in whole or part into 770 languages, while the three great Bible Societies of England, Scotland, and America, are circulating annually 20 million

copies of Holy Scripture. One of the most impressive moments of the late Missionary Conference at Shanghai was the reading of a statement of the fundamental principles of the Chinese Christian Church, inaugurated by the Conference. It said, "We Chinese Christians accept the Bible as the inspired Word of God and the supreme guide of faith and practice . . . We lay emphasis upon the value of the whole Bible, and call upon all Christians in their religious education in the home, in schools and colleges, in the Church and its seminaries to make the Bible and the whole Bible central in their teaching." Such a statement, coming from such a source and at this time of day is prophetic of the place, the foremost place, the Bible must take in all missionary effort.

The *Evangelistic Method* then combines these three supremely important agencies, Gospel preaching, Church upbuilding, and Bible circulation. It seeks the aid of College, School, and Hospital, but it puts its own work first and foremost. It calls upon Missionary Societies as well as Native Churches to set apart to this work the most gifted of their missionaries, to train for it the ablest of their converts, and to devote to its support and extension a much larger portion of missionary funds. It holds in its womb, I believe, more than any other method the hope and promise of the future, and it carries out more literally and fully our Lord's command—"preach the Gospel to every creature."

II.

The Rt. Rev. Bishop KING, D.D., Secy., S.P.G.

I. I have been asked to speak to you about Evangelistic Work in the Mission Field. I want to put my thoughts before you with all the simplicity in my power, as one who has been allowed to do twenty years' service overseas.

I remember well a certain meeting of teachers and evangelistic workers, in a district of which I had taken charge, in the absence of one of my fellow missionaries. There were about a dozen present, all of them salaried workers of the Mission; and the district, I should add, was an outpost. I put before them a question which they regarded as a "poser." It was

this, "If you found yourself in a village of untouched heathen, and you yourself were the only Christian there, how would you set about your work of evangelisation? Where would you begin?" I received various answers. One said, "I should tell the people how foolish they are to worship their ancestors, and that a dead man could do less to help them than a living one." The aim of this teacher was simply destructive. Another said, "I know a little about drugs, and I should give them medicine." Another said, "The only chance in a village like that would be to start a school." Another said, "I should tell them stories from the Bible, especially about Christ; I should attract their attention, for they would find the stories interesting."

You have observed, no doubt, that none of these answers is wrong, save the first, which aimed at clearing the ground. Yet not one of these methods will succeed, if kept to itself. I could have turned to the second, whose name was Samson, and said, "You have, I know, tried your plan of giving medicine for some years, and yet have made very few converts." I could have turned to another and pointed to his school, "There has been a day school with religious teaching for over ten years, and not a soul save those actually under instruction ever comes to church." While, as to the Bible stories, I knew too well that their interest would soon fail, unless they were brought into actual relations with concrete lives. All these methods—save the mere destructive one—might fail to evangelise or they might succeed; it would depend simply on the question as to whether they were used to present to men the Person of Christ, Who is willing and able to save from vice and degradation all who will come to Him.

II. This brings us to my second point,—*The Evangelistic Touch.*

We must have noticed that in any body of Christian workers—ministers, or teachers, or doctors, or social agents—there are some,—not all,—of whom we say, "He, or she, has the evangelistic touch." And these are they, who, both at home and abroad, are Christ's best instruments for the saving of mankind. I want to emphasise this point. There are those who really take interest in the conversion of their fellow-men, and there are those who do not. There are people who are profoundly moved by the desire to reveal Christ to men and to

bring men to Christ. This desire burns like a fever in their veins; they cannot find satisfaction in their life and work unless it is quite definitely evangelistic. This keen interest in others rests on love—love for God as revealed in Christ, and love for our fellow-men. I once said to a young missionary, who was not overstrong, "Can't you stay at home a few months longer?" He said, "No! One of my boys in India is on the point of coming out for Christ." You see at once the interest begotten of love. He was really keen on that one boy. It is this evangelistic touch above all else that a missionary needs.

My friends, we cannot speak of what we do not know. We must know Christ if we are to bear witness to His power to save. The theological point of view which we adopt does not matter so much. We may, and (as I hold) we ought to see Christ speaking through the Word, and acting mightily through the Sacraments, and we should present Him as we know Him. We shall find men with this evangelistic touch strongly developed, who are high churchmen and low churchmen, who are Anglican or Presbyterian, Roman Catholics, or members of the Society of Friends. They know Christ at first hand, and bear witness to what they have seen and known of Him. These are the salt of the Church, whether at home or beyond the seas. If you would be of use to Christ for His redemptive service in the world, seek above all else this gift.

III. A third point—*Societies and their agents overseas must keep the simple evangelistic aim of their work always before them.*

What a power for Christ a Christian doctor or nurse may be! They act out in their lives the love of Christ for the bodies and souls of men. The ignorant native feels the atmosphere of a really Christian hospital, even though he fails to understand it. Prayer and Communion and Bible study and quiet hours with God are not obtruded upon the patient's notice, but they are there, and they are felt. And yet—we can all point to mission hospitals which fall far short of this, where medical treatment, surgery, and up-to-date methods of nursing are put so much in the foreground, that the hospital is,—though its doctors and nurses hardly know it—scarcely Christian at all.

It is so also with Schools. We do well to be educational

enthusiasts, to love sound learning for its own sake. A man or a woman can hardly find on earth higher work to do than to be an educational missionary. If the idea is rightly grasped that the aim of the school-teacher is the character training of the pupils, and that he must bring out and develop all the natural endowments of his boys or his girls, he is doing a fine work.

Quite so ! But a missionary must take care not to become a mere educationalist ; he must have, and must develop in himself the power of evangelising. If he fails in this, his school will be neither better nor worse than some similar institution where religion is excluded. It is not a question of making individual converts or of counting them afterwards. The Christian educationalist must take long views of what is meant by evangelising a nation. But no Christian teacher can conscientiously carry on class work, without ensuring his right to speak plainly of the Personal Christ that is known to him. His power of evangelising must be put to the proof.

IV. This brings us to our last point—*The evangelistic agency in the Mission Field, as at home, is not the individual worker, but the Church.*

May I again draw upon my own experience as a Missionary Bishop, who had once a large field to visit and to supervise ? It was my lot for many years to spend many months in touring—visiting daily, in order, one church after another. The villages were small, and were distant, some three to four hours' journey the one from the other. I tried to reach a village about 3 p.m., and to leave it next day at 12 noon, or 1 p.m. There was thus scarcely eight hours of daylight within which to put all that had to be done in that particular church. There were the Sacraments to be prepared for and to be administered, discipline to be enforced, instruction to be given ; above all, there was the solemn consciousness that I should not be back again in that village for a full year. I can assure you that the one thought in my mind,—as it would have been in yours—was this, How can I best use this very brief space of time for evangelistic work ? It is wonderful how simple the Gospel is, and how few things there are that are absolutely essential for salvation. There was not much time for exposition of Scripture or explanation of doctrine ; just those few

things which really mattered had to be driven home, if possible.

Now the point I am coming to is this, Was not the most essential and fundamental thing which I had to teach simply this—that it was the work of the Church to evangelise? It was just *that* which Christ asked of His followers, “If you know me, bear witness of Me.” Yet here is a mistake which has been made; there is not a missionary on this campaign that could not give you instances of it. There are churches overseas—as at home—where the missionary has as good as said, “*I am here to evangelise you; you are here to be evangelised.*”

My friends, missionaries come home and tell us that the natives of the country they work in are not good at evangelising. And I feel inclined to answer, “Why should they be? Have you not taught them that evangelisation was the work of yourself and your paid workers? Why should the Church do what the missionary professes to do himself?”

Thank God, a change has come. When a local congregation is going ahead, it is the Church, not the pastor, who should be praised; again, when it stagnates or goes to pieces, it is the Church itself—the local Christian community—which is to be blamed. We see this now; and, in consequence of our seeing it, a great and wonderful future is opening before us. We ask men and women to come out as missionaries, with real love of God and true love of souls in their hearts. They must come out—not as of old to dominate and rule and discipline and lead, but to act as brother and sister to their fellow Christians and fellow converts. It is their infinitely higher task, not to *be* leaders, but to *train* leaders, and to make it clear that the Church of Christ, once planted, must propagate itself, under its own indigenous leaders.

❧ V. I have tried to put before you the work of an Evangelist overseas; to give a glimpse of the sort of spirit in which evangelistic work must be carried out; and I have brought you to the final thought that the evangelistic force in the world is and must ever be the Church itself. Is it not well that the Home Church should learn this lesson? Evangelisation is the duty of all, and the privilege of all.

III.

Rev. ROWLAND V. BINGHAM, Editor, *Evangelical Christian*,
Toronto ; Director, *Sudan Interior Mission*.

WE propose to consider evangelistic methods under a simple fourfold alliteration :—

1. PRINTING EVANGELISM.

In the first party of missionaries in our modern missionary awakening, there was a remarkable combination. Carey, Ward and Marshman were a trio most surely of Divine selection. Carey was the linguist and the evangelist, Ward was the printer, and Marshman, the teacher. There was never any reflection the one upon the other. Ward's gift as a printer was essential for the publishing of Carey's messages.

In our day we have come to recognise somewhat the place of printing evangelism in the missionary programme. The great Bible societies have not only followed up the work of the evangelist, but have often been his forerunner. In South America little groups of converts have again and again been discovered who had never met the evangelist, but who had often by strange providences become possessors of a portion of the printed Word of God. Recently we visited Belgium, where the Rev. R. C. Norton has been following up his War work among the Belgian soldiers with a wide evangelistic effort. We were greatly impressed by the fact that a number of his ablest evangelists were converted while wounded, through the Bibles distributed in our British Hospitals.

In China at the present time a great work is going on in one of its large provinces under the leadership of Dr Keller, who is commissioned to place a portion of the Word of God in the hands of every Chinaman who can read. This enterprise was conceived by two noble laymen in California who are bearing the expense of this great campaign. Little Churches are springing up in many directions, and no one can foresee the ultimate results of this single mission. Sound printing should command the strong support of God's people in the homeland. In Africa there is the magnificent work of the Nile Mission Press. Still later we have formed the Niger Mission Press, on which we have had the joy of printing portions of Scripture in fifteen different languages,

2. PRAYER EVANGELISM.

If we do not adopt the Prayer method of evangelism, all our other methods will be powerless. Christ himself has enjoined the praying out of the evangelist into the needy field, and moreover, prayer alone will give that point to their message that will make it fruitful.

Finney, the great evangelist of modern times, would never have succeeded as he did but for the prayers of Father Nash. We remember in the early days of the Salvation Army, when the bouquets thrown at them were not the savoury kind, in the branch with which we were associated, the infuriated mob smashed our band instruments, and nearly all the glass in our building in a regular riot. We remember our Captain, with face all aglow, remarking as his little force entered the barracks amid the falling glass, "Well, boys, we have got the Devil stirred up good and proper to-night, and when they come in we must get them between two fires." He called for volunteers who would stay on their knees in the back row of seats behind that crowd of rowdies through the whole meeting, and another row of volunteers on their knees behind him at the back of the platform, and we saw from that kind of crowd brought between the two fires, some of the grandest converts. We wish that scene could be repeated throughout the whole mission field.

Many years ago we knew a lady who had again and again been rejected by missionary boards, who finally reached the field by proffering her services as nurse in a missionary family, to enable the father and mother to go out evangelising while she cared for the children. It was not long before on that distant field there was a general spiritual awakening. A friend, who knew the wonderful power that this woman had in prayer, remarked when the news arrived, "I know who is responsible for that spiritual revival." There is a prayer evangelism.

3. PRAISE EVANGELISM.

Every great revival with its over-flowing cup of joy has given birth to a galaxy of hymn-writers and singing evangelists. Wesley's hymns were as powerful as Wesley's sermons. Moody would never have known the wide fruitfulness of his labour had Sankey not been his co-worker. Dr Torrey would be the

first to attribute to the late Mr Alexander much of the blessing that attended his own world-wide evangelism.

On the foreign field, however, we venture to raise the question as to whether we are not making a grave mistake in translating our grand old hymns and transferring our seraphic tunes instead of seeking the birth of native poets and songsters. Nearly thirty years ago we were taking a journey in West Africa with the one who is now Bishop of that diocese. We had both preached in a little village without any of the restrictions which clocks impose, and after the natives had still asked for more, we were sitting eating our meal preparatory to our going on to the next place with the evangel, when we heard the drums in the distance and a little band of natives came towards us dancing and singing. It was their custom to make up impromptu songs on all special occasions, such as the victories over their enemies. To them the message we had brought marked an occasion to be thus celebrated, and so they came toward us just singing a simple refrain containing but two words, "Jesu Olugbala," "Jesus is the Saviour," How foolish we were not to have taken hold of that simple impromptu song!

Years afterwards our workers in that same country learned this lesson, and have got hold of some of these simple native airs, putting into them the simple words that tell the story of the Gospel. There is no rhyme in these native lays and no marked measures, and yet I have seen our missionaries go into the midst of a great untouched pagan crowd, and in a few minutes they would have the whole population join heartily in the singing of these songs with the Gospel words; and with these songs learned in the market place, these raw pagans have soon become evangelists, as they have taken back to their own towns the truths they have learned thereby.

Go down to your own mission halls to-day and try your magnificent anthems upon the crowd there and see the effect. Then let somebody rise and lead off with:—

"I love Him, I love Him,
Because He first loved me,
And purchased my redemption,
On Calvary,"

to the tune of "Old Black Joe," and mark the different effect

upon your congregation. We plead for the same simplicity and adaptability of song ministry to native races.

While we speak thus, we have our own appreciation of the sublime hymns which belong to us as our own heritage. But we believe that the singing evangelism on the foreign field must be not only in the language of the people, but the native idioms and the native tunes must be combined to make it the power that it has been in our own land.

4. PREACHING EVANGELISM.

This, of course, is the main method of evangelism. It has many varieties of expression, and the sooner the Church learns to utilise the whole range of God-given evangelistic gift, the better it will be.

In Japan, Kanamuri has been preaching his three hour sermon with one hour devoted to God, the second to sin, and the third to salvation. He has attracted with his keen business mind some of the best of the people of Japan, who have listened during the whole course of that long sermon with such conviction that thousands have been converted through his ministry.

Then over in China we have General Feng, who is to-day evangelising the whole army. Thousands of his soldiers have, through his earnest words and devoted life, been led to accept the Christ whom he loves and proclaims.

Then in Africa, the simple prattle of our black boys is being used with the same effect. God is teaching us through these varieties that He can use from our own land not only the men who have spent years in theological preparation, but those who have been unable to follow that course, but who have a real knowledge of Christ.

Some years ago a young man came to see if he could not become a missionary. His equipment was so imperfect, and his knowledge of his own language so limited that we turned down his application. We have long since learned that you cannot repel successfully the man of God's choice. If you turn him down he will turn up again. And this young man came back to us two years after, saying that he had carried out our suggestion, and had sought to prepare himself. He was still a long way from the standards generally imposed by the Boards, but we decided to give him a trial. He was

sent out. He went down to a district where conditions almost beggared description. The homes of the people were as foul as pig-pens, and their lives were like their homes. Human sacrifices were common in the old days. In the midst of these conditions he went to work to learn the language. He told me afterwards, "I lived for the first year in one of these homes before I knew enough to get the people to help to build my own. But," said he, "it gave me a great chance of learning. I heard everything the people said." When finally he could make known, in a simple way, the Gospel that he loved, and the Christ who had saved him, his ministry began to be blessed. When I visited him seven years after his arrival in that tribe, I was met three miles from the capital by hundreds of Christians whose lives had been transformed through his ministry. We have several thousands of converts in that district to-day, not all fruit of his labours, but he has been the most fruitful of our evangelists.

We would like to refer to another, a Glasgow lad. He was converted in this city and went out to America. There was no possible hope of his acceptance by his denominational Board, for they insisted that he would need, at least, seven years' preparation, and then the secretary informed him he will be beyond their age limit. We gave him a trial, for he was a soul-winner at home. He has succeeded in mastering the difficult language out there. He went into a place that had driven out a little band of native Christians, and made it his headquarters. Ere he left for home on his first furlough he had a nice little Church formed, who were so aggressive that during his absence in the homeland, they had succeeded in winning fifty new converts, which were ready for baptism on his return. He wrote me a little while ago that the work in his district had spread to such an extent that when he held a Bible Conference recently at his Central Station, no less than 200 delegates were sent in from surrounding churches. Think of the loss to the Church had this young man's gifts been rejected!

Preaching evangelism is the work of all who have the God-given gift of telling out how Christ came to the World to save sinners, and the power to persuade men to accept Him.

I.

MEDICAL METHODS.

Sir DONALD MACALISTER, K.C.B., D.C.L.

My function in this chair is simple. I am not called on to expatiate on themes for discussion, or to indicate the lines to be followed by the speakers. Our programme has been so clearly laid down by the organisers of this great conference, that I have only to see that it is followed. Our theme is, "Medical Methods of Missionary Service." We have not to argue that in Christian propaganda medical methods *ought* to have a place. We take that for granted, founding ourselves on the original mandate of Our Lord Himself. The souls and the bodies of men were equally His concern, and He bade His missionaries concern themselves with both alike. Teaching for the soul and healing for the body were for Him not divided duties, but integral parts of one duty. The method of His own practice was the method enjoined in His command, "Preach the gospel and heal the sick." It is not for his followers to put asunder what He thus joined in one. The Acts of the Apostles are not accomplished unless Luke, the Physician, goes hand in hand with Paul, the Preacher. We, therefore, are constrained to assume, without question, that medical service is inseparable from missionary service; and our task to-day is merely, in the light of experience, to consider *how*, not *whether*, the Master's command shall be fulfilled in the mission field.

We have a long and manifold record of experience in the preaching and teaching service to ponder and to learn from. Methods the most various have been used, and as tentative efforts it is possible that they have all had their temporary justification, and have all served to some extent the proximate purpose of *preparing* for the coming of the Kingdom. But the Kingdom is not yet come; the ultimate purpose of all missionary enterprise is not yet attained. What can the missionary statesman learn from the past to guide him in forming the *final* policy, the policy that under God will compass victory for His own cause, which is no less than the evangelisation of the world? Many things he will learn to avoid, no doubt; it is not for me here and now to discuss

them. Many things, too, of proved and tested value, he will thankfully embody in his plan of campaign. For my present purpose I will mention two only,—but they are of essential importance if the last effort is to be triumphant.

First, that the objective of the foreign evangelist in a non-Christian land is to make himself unnecessary, by labouring for the foundation of a native church, which shall be self-sustaining and self-propagating by native agency. He will reckon his progress less by the number of native converts baptised, and more by the number of native pastors ordained. He will not be content with arithmetical progression by mere addition; he will strive for geometrical progression by successive multiplication. He will not rest until China, and India, and Africa can say through the organs of their indigenous Churches, “Now we believe, not because of *thy* saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

Secondly, it has become plain to all with eyes to see that this objective will not be reached without the fullest and most whole-hearted co-operation between the evangelising agencies of Christendom. The Hindenburg line will not be crossed unless the Allies abnegate themselves as units, and strive as one Army under one Head. While each brings its own special contribution, the contributions must be pooled for the common end. There must be “corporate unselfishness” if there is to be corporate victory. Unless we sacrifice our mutual prejudices, we may find that we sacrifice our means and our men in vain.

The policy of evangelisation, then, that has promise for the future is the policy that ensures the founding of autonomous and united native Churches abroad, by the co-operation of united churches and societies at home. And on the medical side the problem and the solution have become equally plain, and closely parallel. The medical missionary, whose pioneer work consisted, and rightly consisted, in relieving as a foreign healer the physical ills of his individual native patients, was a true practitioner of Christ's method. He brought home Christ's compassion to hearts and minds that could not grasp the meaning of His passion. He opened, in dark souls, doors and windows through which the Light of the World might enter. And the records of hundreds of missionary centres

show that his individual labours have been blessed incalculably. But for the physical and hygienic regeneration of the half-continents which form the mission field, the number of foreign labourers is, and cannot but remain far, immeasurably far, too few. All over the field it is now realised, with overwhelming conviction, that the method of the future must be more fundamental, more comprehensive. The future function of the medical missionary from home must be more and more *training* rather than *treatment*. He must teach medicine to the native student rather than simply practise it on the native patient. *His* objective is the constitution of an educated and skilful native *profession*; to raise an army of native men and women, capable as physicians, and health officers, and nurses, of the efficient practice of curative and preventive medicine among their own fellow-countrymen. And he is to-day endeavouring, by seeing to it that training in Western medicine is given under Christian auspices and by Christian teachers, to impress on his pupils that the boon he conveys is a gift from Christendom, and its mercy is one of the mercies of Christ. This training and teaching of the people in medicine must, if it is to be worthy of Christianity, be of no second-rate or perfunctory kind. It calls for the best of teachers and equipment. It is, of necessity, costly, for it must, if it is to influence a conservative nation of old ways, and averse to foreign innovations, be impressive and of obvious effectiveness.

Here again, then, is the lesson of co-operation forced upon us. The separate medical missions of Europe and America can barely touch the fringe of the problem if they try to solve it apart. Jointly they are capable of the great things already set on foot and at work in the Union Colleges of Peking and Shantung, and in Moukden, and elsewhere. The field of Medical Training Missions is, indeed, white unto harvest, and the churches and societies in unity, and in unity only, can furnish the labourers.

My brief contribution to the subject of our meeting may thus be summed up in two sentences: the Medical Mission service of the future lies chiefly in the upbuilding of a native medical profession in the East. The method to accomplish this service is close and hearty co-operation among the missionary organisations of the West.

II.

Dr H. F. LECHMERE TAYLOR.

IF asked to define the Medical Missionary enterprise one could not perhaps do better than say that it is an attempt to carry into practice the teaching of the Parable of the Good Samaritan. The drama of that parable resolves itself into the dual aspects of Vision and Response ; and these may serve as suitable guides in our study of the subject.

VISION.—The vision is that of the world's need. Looking at a map recently which showed the supply of motor ambulances all over Scotland, one was struck by the contrast which such a state of things presents to that of wide tracts of the world's surface to-day ; and yet, comfortable conveyance for the sick is only one of the minor accessories in the rich supply of helpful agencies in this land. Remove not only such means of transport, but the numberless hospitals, dispensaries and nursing homes, the doctors and nurses, the public health services, welfare centres, and a score of other charitable and serviceable institutions, and what would life resolve itself into ?

Statistics have but a limited appeal, but let our imagination dwell for a moment on the following facts. In our own land we have some 4000 doctors, a supply which we do not consider excessive, and which in times of epidemic is sorely taxed to meet the calls made upon it.

Were Scotland in the same condition as India we should have not 4000 doctors, but 50 ; and were it in the condition of China we should have, not 4000, but 20 ! Wide regions and numberless tribes of men in the central parts of Asia are in a state of even greater destitution as regards medical aid, and the needs of Africa may be gauged by the fact that those who have an intimate knowledge of its life tell us that in many places infant mortality reaches the terrible figure of 800 per thousand ; in Britain it stands at about 90.

Facts such as these, relating primarily to the physical and material conditions of the life of our fellowmen, are by no means devoid of significance for the cause of the Evangelisation of the World and the progress of The Kingdom of God therein. Those who are in touch with the slums of our own cities know only too well how crushing a burden the material environment

imposes on the spirit of man. And "under far off stars" what horrors of physical suffering and degradation there are, which make it hard for men and women to listen to the voice of God, which paralyse their limbs when they would rise up to follow Him who calls them to purity of life and unselfishness of service! The preaching of the Gospel, we are told, is the one function of the Missionary. But preaching is no such simple thing as those imagine who have never moved beyond the range of Christian influences. In many cases a great and far-reaching *præparatio evangelica* is required before the human heart is capable of realising the significance of what is preached or able to carry it into effect.

Every advance in education and enlightenment, every attack on superstition and ignorance, every fight, individual or collective, against the infective and parasitic diseases which yearly take their enormous toll of the life and health of mankind, every effort to restore the sick to strength of body and mind, every struggle to introduce sanitary and wholesome conditions of existence, is an aid to Christian service. We as heralds of the Cross should, like our great national medical missionary pioneer, invoke the blessing of God on anyone who, whether in conscious obedience to our Master or not, is doing anything to heal the great running sores of the world; for thus is liberty proclaimed to the captive and the opening of prison doors to them that are bound.

RESPONSE.—The Vision realised, it remains to consider the Response. There is a spurious conception of our enterprise which implies that a medical missionary need be no more than a half-baked doctor, sent out with an armamentarium of more or less harmless drugs which he is to deal out to "natives," whose ideals and needs in the way of medical treatment are easily satisfied; in other words, that a type of practice that would not be tolerated amongst ourselves, or would be classed as rank quackery, is sufficient for the purposes of Missionary propaganda. That conception must be denounced unsparingly as a travesty of our sacred calling, an indignity both to the men and women who are to give the service and to those who are to receive it. There is another conception of our work which may be described as incomplete. It is that which interprets it as a mere means to an end, a bribe to gain the ear of people easily impressed

by the wonders of western science, a lever to remove the prejudice and suspicion which obstruct the progress of the Gospel ; it holds that when these objects are achieved the purpose of Medical Missions has been fulfilled and their *raison d'être* removed. We cannot accept that interpretation. We regard our work as in itself an integral part of the Christian message, a true epiphany or manifestation of the Gospel, as effective a proclamation of the truth as that uttered by the lip of the evangelist or inscribed by the pen of the theologian.

But while making this claim for our medical work pure and simple we maintain also that by means of it we gain opportunities of preaching the Gospel in the ordinary sense which are unrivalled. By the atmosphere of prayer, by the spirit of brotherhood, by the going forth of sympathy, the impression of the spoken word is immensely deepened ; and whether it be amongst bigoted Moslems, meditative Hindus, practical Confucianists, or raw heathen, the opportunities afforded by a hospital for evangelistic effort are without parallel. The appeal to numbers and the impact on the individual come equally within the scope of its activity and both yield abundant fruit.

It is in view of these considerations that we ask that the Response of the Church should be in all respects worthy of the Vision and the Ideal. The miserable policy of *making things do* must be replaced by the determined conviction that *only the best* is good enough in this service. The best may involve a revised standard of giving both in *personnel* and in money, a totally new conception of what a Medical Mission should be. It may even involve the withdrawing from enterprises too hastily embarked upon and inadequately supported ; for, in the end of the day, it is quality that will tell and not quantity.

Apart from the moral obligation to give only of our best, it is becoming more and more difficult to maintain the standard which is gradually being recognised everywhere as the only acceptable one for doctors and nurses, and for hospitals and dispensaries. The splendid government services in India and Africa, as well as the growing band of Eastern graduates who have imbibed not only the knowledge but the ideals of the West, are familiarising the peoples with the possibilities of high-class work and creating a demand to which we cannot

fail to respond without losing the respect and influence which Mission Hospitals have commanded for the last half century. Medical Missionaries themselves have played no small part in this development. By their unceasing efforts after improvement, as well as by the notable aid which they have given in the creation of an indigenous medical and nursing profession, especially in China, they have pledged themselves, their hospitals, and the Churches which support them, to a policy which aims at giving to the lands to which they have dedicated their lives a service as complete, as efficient, as disinterested as the best that is offered to the sick in their own countries.

Missionary work by its very nature is temporary. When the time comes for withdrawing her aid the Christian Church of the West can have no finer record to her credit than the fact that she has played a noble part not only in bringing healing and comfort to unknown multitudes of the suffering, but in setting before the eyes of the awakening peoples the highest standards of medical service, both as regards purely professional efficiency and as regards the spirit of self-sacrifice, devotion and sympathy to which it has been linked.

One further Response one may be pardoned for suggesting. The expenses of the medical curriculum are now so high that, with the increased cost of living, they render the five years' training a very serious problem, and many a young lad or maid before whose eyes has flashed the Vision and in whose heart has risen the Response, has to turn aside to other things for lack of means. It is cause of congratulation that we have in Scotland a Society which makes it its task to open the way for such to the fulfilment of their aspirations. Eighty-one years ago the needs and opportunities of Medical Missionary work were laid upon the hearts of a number of eminent and godly physicians and surgeons of Edinburgh, and from the Response which they made to that Vision arose the Edinburgh Medical Missionary Society, to which it has been said that the cause of Medical Missions in this country owes more "than to any other single factor that can be named." In the course of two generations there have gone forth from it 203 Medical Missionaries in the service of 40 different Churches and Societies. The roll of those at present on the field—a roll sadly depleted by death and by the lack of recruits during the last seven years—now stands at 59. It has at this moment

30 students under training, of whom 9 are women. There surely could not be a better investment of money than the setting aside by an individual, a family, or a congregation of a sum of £50 annually, to enable some young man or woman to be educated and trained for this high service as a representative overseas of those who cannot themselves obey literally the injunction to go forth into all the world. The Edinburgh Medical Missionary Society and the sister Medical Missionary Association of London afford channels through which the Churches of our land may express in a practical way their Response to the great Vision which, had they the eyes to see it and the heart to respond to it, might revolutionise their own home life and instil into it a full measure of that joy of service which is the hallmark of the true follower of the Saviour of mankind.

III.

Dr D. DUNCAN MAIN.

THE opportunities for reaching the people by healing and direct gospel ministry in heathen countries have never been so manifold and pressing as now, and we are earnestly desirous of utilising them with a view to a more widespread proclamation of the Gospel message ; but, oh, our workers are so few and the work so great ! There is only one doctor in China (foreign and Chinese) to every 200,000 people ; a fifth of the country is unoccupied, and the half of the missionaries are located in thirty of her towns. These are well-known facts. The unknown may invite our curiosity. It is the known that gives us responsibility and God has placed upon the Church the responsibility of knowledge. Not only are reinforcements urgently needed in order to consolidate and extend the work being carried on at present, but there is a commanding call for workers at home to hurry out to China to carry into the unevangelised towns throughout the great land the gospel of healing and of grace. When one studies the Mission survey map of China and looks at the black patches indicating the non-evangelised regions and the greatness of the work to be done, the feeling of discouragement—and who is sufficient for these things ?—is inclined to creep over one. The task seems almost too great to face.

Nevertheless the black spots are not so awfully black if you look at them in the right light. The coming of Christ in the hearts of men cannot be measured by maps and statistics, because these things never really represent the true state of affairs. We must never forget that healthy mission work is cumulative and self-propagating and does not depend upon the efforts of a few missionaries. We are really only pioneers of the way. If China is to be evangelised it must be by her own people, so the great work for us to do is to prepare an efficient and reliable native agency. I have for a long time felt that neither too much time nor money can be spent in teaching Chinese Christian young men to be medical missionaries, and Christian medical men—men who must, to be quite efficient, know both the bodies and the souls of men, theoretically as well as practically.

The desire for Western medical education is now being enthusiastically followed in China. The number of eager and promising students seeking admission to our Medical Schools throughout the country, is increasing every year, and foundations are being laid on which in the end China will rear its own structure of medical education, and may greatly influence, it may well be believed, the future of scientific medical research. The whole future and efficiency of the medical profession will be made or marred according as the foundations are now laid, so it is of the utmost importance that the course of training and the standard of knowledge should be established on lines which embody the best and highest experience. When China has a stable government, we shall hear of the establishment of a Board of Examiners and State degrees common to the whole Empire, and not what we have at home where the right to practise is granted by many authorities, each of which has its own examinations and standards of efficiency.

At present China's best doctors are being educated in Britain, America, Japan, and Hong Kong. We can speak very highly of those who are educated in England and Scotland, as being men of first-class education and ability: they are to-day making their mark not only with the scalpel but with their personality and knowledge. The fact that in the British schools practice goes hand in hand with theory has much to do with this. China can only afford to send a few of her best students abroad to be educated. We wish very much it were

possible for her to send more to Britain, and we do hope that it will be made possible and easy for students to come here in greater numbers in the future. The great success of America, and now of France, in offering educational advantages to suitable Chinese students, and Britain not following their example, is a profound disappointment to many of us, and we hope soon that steps will be taken to encourage some of China's best young men to come to Britain for their education. Our country does not occupy the same position, however, as America regarding the Boxer Indemnity, for Britain first assessed her claims and then got the Indemnity, whereas America first got her Indemnity, settled her claims, and returned the balance—the right and proper thing to do—for educational purposes, but that does not leave those responsible free from the reproach of neglect, and we pray that that reproach may soon be removed.

Christian countries and missionary societies can never supply the men and women in sufficient numbers for the medical education of China, so the sooner we teach the Chinese young men and women how to do the work themselves, the better. In this way China will be trained to educate herself. To do this work well there must be a large staff of able and efficient professors, thoroughly qualified, not only as doctors experienced in practice, but as teachers skilled in teaching— young men physically fit, of first class ability, and true Christian character, and inspiring personality, men who will teach their students that the standard of ethics in the medical profession is high, who will try to guard them against the love of money, and the temptations of questionable and immoral practice,—men who will teach, not divine healing, but that the healing of the body is a divine work, and part of the Church's work,—men who will teach their students to appreciate the sacredness with which Christianity has invested human life, and the pity with which it regards human suffering, and shows them that true Christian civilisation looks after the body as well as the soul. With such teaching, from these colleges will go forth the men and women in whose hands will lie the education of the rising generation, which will be the China of to-morrow.

Special aptitudes and expensive training, as you know, are essential for medical missionaries, and these qualifications are

not now, considering the scarcity of medical men, likely to be secured unless the societies at home offer adequate inducement by making the work of medical missions a career for the best men. It is not right these days, when money has halved its value and doubled its departing rate, to expect missionaries to work for a mere pittance who have qualities that would command in commerce and, in fact, anywhere many times the missionary allowance. And if the pay is very small and inadequate it is not likely to draw the best men, unless they are specially consecrated and full of faith, but it is likely to draw those who have perhaps failed at home in making their mark, or else others who have interests to serve apart from their missionary calling, which is most undesirable. The penny-wise and pound-foolish policy is sometimes met with even in the supply of missionaries. At this stage of medical mission work only the very best doctors should be sent out to large centres and long established work. For small towns and country work many ordinary general practitioners are needed. Those who offer for mission work are not likely to offer because of the salary, but it is important that the allowance should be sufficient for their needs so that they may be free to give themselves wholly—body and soul—to their work without financial cares. They ought to have an income that they can live within and leave a small margin all round. When a medical missionary returns home on his second or third visit, say, and finds all his old college friends, once his own equal in standing, now flourishing as famous surgeons or professors, do you think he envies them and would like to exchange places with them? I don't think so. Those who have consecrated themselves to the carrying out of Christ's command to heal and preach in the foreign field don't, as a rule, draw back; there may be one or two rare exceptions, but most of them if they were to begin life over again would choose to be medical missionaries.

A solitary and purely individualistic Christianity is an impossibility and a contradiction of the very essence of the Gospel. At present the state of things in the foreign field is very serious because workers are so few and funds for the efficient carrying on of the work are not forthcoming. There are not a few hospitals closed and many are finding it hard to hold on instead of advancing in these days of progress.

And while we veterans consider it an honour to remain in harness, and help to guide and direct younger brethren, men with a vision, a spirit of obedience, a heart of love and a passion for souls, must be sent out to take our places, and the sooner they go the better. They must possess powers of sympathy for the poor, be able to handle them tenderly and feel for their aches and pains, not be afraid of their disease or dirt, have great capacity for hard work and endurance, with devotion to the Lord Jesus Christ, and a burning desire to win others to Him. This is a matter which concerns all who value what all Medical Missions have done and are doing. Some measure themselves by their aspirations for mission work instead of by their performances. Love for Christ must show itself in service that seeks to win the souls for whom He died, and he that cannot do much will not for that reason be excused for doing nothing. Every student taught, every operation performed, every kindness done to others, every attempt to make others happy, every word fitly spoken is a step nearer the life of Christ.

INDUSTRIAL AND SOCIAL METHODS.

I.

Rt. Hon. WM. ADAMSON, M.P.

I CONSIDER it a privilege to be asked to take the Chair at this Missionary Meeting, particularly in view of the fact that we are to consider here the Industrial and Social Aspects of Missions.

I am glad that the Missionary Campaign has touched all parts of the country, and all sections of the people, and I hope that it will have a lasting effect on the people of Scotland, as well as the people in the countries on which our Missionary activities are concentrated.

As a representative of Labour I am glad to be associated with this Campaign, not only as a representative of Labour, but as a member of the Christian Church: it is a privilege for one to be associated with such a cause as the one we are met in connection with to-day.

The Christian Church, from its inception, has had a binding

commission placed upon it. As a matter of fact, it was more in the nature of a command than a commission—"Go ye into all the world and preach the gospel to every creature, teaching them to observe all things, whatsoever I have commanded you." In connection with a commission of that character, the question which naturally arises in one's mind is—what are the things that we are commanded to teach, as members of the Christian Church? In my opinion, they are nothing more and nothing less than the eternal principles and ethics of the gospel itself. What are they? "Love one another, as I have loved you." "Bear one another's burdens." "Whatsoever ye would that others should do unto you, do ye also unto them." "Act justly." "Love mercy." "That all may be one, as we are one."

Let these principles and ethics be woven into our daily life; in our business relations; our social relations; in our national responsibility, and our international relationships. Not spoken about only on Sunday, but practised Sunday and every other day of the week, and you will entirely revolutionise the world.

In these days in which we live, men are talking glibly about revolution, and the necessity for revolution. You apply these principles literally to the world's life, and the world's business, and you will have accomplished your revolution, without the necessity of bloodshed, because few revolutions in the world's history have been accomplished without the shedding of blood.

These are the marching orders that face the Christian Church. That is our responsibility. It is for us to decide. Each of us is called upon to make a decision as to what our attitude is to be to this great question. We need not be under any illusions. It would mean sacrifice; it would mean hard work; it would mean meeting untold difficulties. It would mean the crucifixion of self, and the sacrificing of many of the things dear to humanity. Largely it is human greed and human selfishness that bars the way. It would mean the sacrifice of all that.

But on the other hand, it would mean meeting the world's needs, by the application in our daily life of an entirely different set of principles than had ever obtained there previously.

This would revolutionise the world undoubtedly, and would be well worth the toil, the sacrifice and the effort,

II.

Rev. J. H. GRAHAM, D.D., C.I.E.

THE Missionary's aim is to bring men into personal contact with Jesus Christ, and all missionary methods are means to that end.

There are different ways of proclaiming the gospel. *With the tongue* is heralded the story of God's love, and in the class-room the teacher trains the mind along the lines of Christian thought. *With the pen and in the printed page* the Word of God is translated into many tongues, and circulated among the people, and in varied literary form the life and teaching of the Lord are made known. *With the stethoscope and the bandage* the Doctor and the Nurse tell of the living, healing power of the Great Physician. To-day we are to dwell on the use of *the plough and the hammer, the needle and the shuttle, the counter and the social gift*, and these too are needed to make the proclamation full. Christ calls for the fullest development of man's physical, mental, and spiritual powers—He claims to guide in all the world's activities, its marts and its social relationships. And His missionaries have to bear witness not only in pulpit and study, in class-room and hospital, but also by lives reflecting His life and love, under the conditions in which the mass of the world's workers live, and along the lines of their daily struggles. It was such a life that Jesus Himself lived. We sometimes forget the significance of His long industrial and social preparation for His public ministry. It was a true inspiration of the artist to paint our Lord in the environment of the workshop, with the shadow of the Cross already there. Even then he had taken up the burden of the world. And the more we enter into the teaching of the Carpenter's shop, the better will we understand the life and work of Christ as a whole. In every industrial school might well be hung the picture of our Lord as He—the Cross-bearer—worked at the joiner's bench. And also, as a companion picture, a study of Paul working at his mission industry, according to the principles explained by him to the Ephesian elders.

The African mission field offers many outstanding examples of the successful use of the Industrial method in the evangelisation of the world, and none more striking than that given

in the recent biography of Dr Laws of Livingstonia. To-day we have here with us the Principal of Tuskegee, and I doubt not he will tell us of what this industrial method has wrought for the elevation of the negro race. It is a remarkable fact that in no other connection have the principles underlying the method been more truly expounded, and the application of these principles more splendidly exemplified, than through the work of General Armstrong and Dr. Booker Washington and their colleagues at Hampton and Tuskegee.

In India, the industrial method has not had the same prominence as in Africa. It has, indeed, been used to some extent in connection with the building up of the Church—to provide openings for caste converts cut off from their hereditary employment, or to support famine and other orphans and set them on the way to self-support, or generally to improve the economic position of the Christian community. A prominent effort on a large scale for these ends is the well-known industries of the Basel Mission. Agricultural colonies have been established for backward and landless Christians. Lace industry for women has been widely introduced, chiefly in South India. At many centres shops exist for teaching weaving, carpentry, and other industries to boys and girls.

I would plead for a big development of the industrial method in India along the present lines, but also for the greater use of the industrial school as a direct evangelistic agency, helpful to non-Christians as well as to Christians. It is not always a boon to the latter to care for them exclusively in such matters, and our agencies are often most Christian when least restricted in their objective by caste or creed or kindred. It has been said that there is a danger, with the industrial method, of forgetting the central aim in the multiplicity of details, but the temptation is not greater with it than with other methods. The danger is rather in relegating the method to an inferior place ; in being contented with a poor equipment, and in forgetting that a man or woman with vision and culture, as well as practical and trained gifts, may have through it an opportunity second to none in translating the Spirit of Christ.

The nature of the industrial school will vary according to the conditions and needs of the locality, and there are few districts in India where some form of industry cannot be usefully developed. The experience of our Kalimpong Central

School has been encouraging, and we are trying to introduce the industrial element into the work of the surrounding village elementary schools.

The cost of the method frequently proves a barrier. In India the Government subsidises industrial schools. There is unlimited scope for the investment of capital, and for the multiplication of such valuable agencies as the "Industrial Missions Aid Society." In the furthering of the cottage industries of India, missions will find their chief industrial sphere, but we cannot be indifferent to the more complex and highly organised industrial life. While Mr Gandhi sees the salvation of India in the spinning wheel, many patriots look rather to intense industrialism through workshop and factory, and it is the privilege of the Christian missionary to keep in touch with the movement, and to seek its leavening with the Spirit of Christ.

That thought suggests the second branch of our subject—the *Social Method*. That society may be ultimately regulated by the Spirit of Christ is the ultimate object of the preaching of the Gospel, and whatever social condition or custom is contrary to that Spirit must claim the constructive criticism of the missionary. Much may be done by individual and organised effort to end such customs, and remove stumbling-blocks to progress. The work of two Clyde-side pioneers—Livingstone and Chalmers—are classical examples of what has been accomplished by individuals, and fruits of the fight against such evils as opium and drink should stimulate similar efforts in other spheres.

The changes wrought in India through missionary impulse in the sphere of social and religious life since Carey's day have been nothing short of marvellous. Evil customs which then shocked the Western world have been banned, and the public opinion and practice in regard to such matters as polygamy, child marriage, widow re-marriage, temple prostitution, rigidity of caste, etc., have shown amazing advance. A great and powerful social propaganda is led by able Indians, one of the most brilliant of whom, Sir Narayana Chandavarka of Bombay, said, "The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought." (See for much information on the subject, *Modern Religious*

Movements in India, by Dr J. N. Farquhar.) Such a result is magnificent justification of those early missionaries who risked danger and obloquy in their fight against cruel and selfish customs; who preferred to close their schools rather than deny the right of the low-caste pupil to sit beside the Brahmin; and who, seeing the visage of Christ stamped on the face of the "untouchables," stooped down to raise them to a high estate.

And there is still much to do. In the crusade against drink, read what can be done by a woman in Mary J. Campbell's *The Power House at Pathankot*. Miss Carmichael's effort in South India is a notable example in the fight against the social evil *par excellence*. The indebtedness and poverty of the agriculturists call for effort through Co-operative Savings Banks, and other schemes to assist. The depressed condition of the mixed races (the Anglo-Indians in India) demands our sympathy, and a helping hand which the missionary can give better than most. A solution of the world's terrifying Race Problem is *the* great social task. That, we believe, can, and will, be solved by the Spirit of Christ. Therein lies our hope and our call.

III.

Principal R. R. MOTON, LL.D.

WHAT in my judgment is the most practical and effective idea in missionary methods was developed in the Hawaiian Islands in the early part of the 19th century. Richard and Clarissa Chapman Armstrong, the parents of the founder of Hampton Institute, were missionaries under the auspices of the American Board, in the Islands of Hawaii, preaching the gospel of Jesus Christ to the natives, when they paused to observe that after listening to the preaching of the gospel on the Sabbath Day, the natives went back to their huts to live the same old life over again. There was nothing else for them to do. Finally, it occurred to these practical New Englanders that, unless these people could be introduced to new habits and new ways of living during the weekday, the preaching of the Sabbath Day would hardly be sufficient to overcome the tendencies toward the heathen ideas and practices inbred through successive generations. These good people, as pious as they were practical, set to work, therefore, to direct the minds

of the converts into new channels touching every phase of their life with the result that they developed in their new converts a type of Christian manhood and womanhood that regenerated them in body and mind and in social practices as well as in soul.

When, therefore, some thirty or forty years afterwards their son, Samuel Chapman Armstrong, the founder of Hampton Institute, undertook the task of guardian for the thousands of refugees in the Tidewater Section of Virginia, refugees but recently liberated by the Civil War, it was but natural that his plans should follow the form of activity so successfully employed by his parents in the development of the natives of Hawaii. Through the next ten years at Hampton Institute, the effectiveness of this training for the development of Negroes was demonstrated. Finally, in 1881, Booker Washington transplanted the same idea to Alabama, and Tuskegee Institute followed in principle the plan of Hampton Institute. The Tuskegee Institute has become a world-renowned exemplification of the effectiveness of what is sometimes called "Industrial Education," as a system of training for the development of a backward people toward self-reliant effort, economic efficiency, dependable character and practical unselfish usefulness.

What I shall say this afternoon is in some measure an attempt to state the principal features of this system of education and to indicate their relation to the problems which those of us face, who are interested in the advancement of Africa.

First, let us consider the situation at Hampton's inception. General Armstrong in dealing with the recently emancipated Negroes had to face a perfectly natural but none the less mistaken notion, that manual labour is degrading. A civilisation in which manual labour was regarded as the fit portion of slaves only, could produce no other effect upon master and slave alike than this idea, literally driven into the mind of the Negro particularly—the idea that manual labour did not comport with free manhood. The first task, therefore, to which General Armstrong set himself was to convince these men and women of the dignity of labour. Manual labour in the form of agriculture, trades and household industry was, therefore, made an essential part of the programme of education for every young man and young woman who entered Hampton Institute. At first, there was no well-developed organisation of the trades, but every student was assigned some useful,

productive labour and thus placed in a position not only to help himself in the process of education, but also to contribute effectively at the beginning toward reducing the expense of operating the institution. To-day, both Hampton and Tuskegee maintain well-organised trade schools where definite trades and industries and home economics are taught covering a period of from three to four years of instruction and every student before graduation is required to complete one of these courses, along with the regular course of academic studies, before he is graduated from the institution.

There are 2,000,000 Negro farm labourers in the south in spite of the recent migration to the north. They cannot be overlooked as a factor in the south's progress. They are a "gold mine," said Dr Washington. And this Hampton-Tuskegee training has had a great deal to do with the fact that one-tenth of the farm land in the south is owned to-day by Negroes and two-thirds of all the land tilled in the south is tilled by Negroes—share-croppers, renters, wage hands, and independent farmers. This idea has not only been applied to the Negro race in America, but has been practically adopted as a part system of education throughout the United States.

A second point leading to the original adoption of this plan of education was the fact that the Negro race when emancipated was practically destitute of resources through which to begin its development toward independent and substantial citizenship. At the outset of its career, this race was virtually in need of everything—land, food, clothing, shelter, education—all that goes toward a self-sustaining existence. Unless the Negro was to remain as dependent as a freeman as he had been when a slave, it was necessary to place him in a position where his usefulness to society and his capacities for self-help would render him independent of the charity and commiseration of his neighbours. Here again, the solution of the problem was found in Industrial Education. The remarkable development which the Negro race in America has made within the last fifty years has had as its foundation the successful carrying out of this idea of making its individual members efficient in agriculture, in trades, in industries, in business, in commerce, in the professions, in everything that makes up that highly organised life which we call civilisation.

General Armstrong and his successor, Dr Frissel, and

their distinguished pupil, Booker Washington, always insisted that there could be no high development of the finer forms of civilisation without the substantial foundation of economic efficiency. The professions and the arts alike depend for their maintenance upon natural wealth. Education and religion prosper in proportion as production and commerce expand. Races and nations that are economically dependent sooner or later become also politically dependent, if indeed they ever attain to any kind of self-respecting independence.

Africa, as we all know, is and has been always a land of vast resources. In the past, however, its native inhabitants, for want of knowledge, have not been able to take full advantage of the resources with which God has blessed them. Helping the Negro therefore, in Africa, or any backward people, it seems to me, must among other things mean helping him to appreciate the stores of wealth with which he is surrounded and teaching him the methods to be employed in their development and production.

SYMMETRICAL DEVELOPMENT.

The third advantage of the Hampton-Tuskegee system of education—and I am quite conscious of the imperfections of the system in these schools—lies in the contribution which it makes to the complete development of the individual in intelligence, character and skill. The contribution which it makes in the way of skill is obvious, and educators have come to agree that the part played by Industrial Education in the development of eye and ear and hand conduces toward a larger and more thorough training of all the faculties than is possible where instruction is limited to the use of eye and ear as is so largely the case in what we call literary education. But more valuable still is the contribution which is made toward character development. The employment of students in the responsibilities of daily activities inevitably results in the strengthening and development of those elements of life which we call character. It works both ways. The necessary requirements of labour tend to develop the student in dependability, in honesty, in integrity, in promptness, in reliability, in trustworthiness, and as much as in anything else, in the capacity for co-operation with others. The working together of ten or a dozen tradesmen on the construction of a building

very soon impresses upon the student the practical value of co-operation and mutual consideration. Tuskegee Institute, in the greater part of its activities for maintaining the daily life of the institute, is conducted with student labour. These young people who are learning trades find daily practice in the repair and construction of buildings, in the operation of dynamos, in the tilling of the soil, in the operation of the dairy, in the making of clothing, in the preparation and serving of meals and all of the other activities that make up the daily round. Coming, as many of them do, from varied, and some of them indifferent homes, instructors can see from day to day the growth of character, whether for good or evil and employ the occasion to guide, to correct, and to instruct. In this way, a well-rounded life is provided for; the mind is quickened; the hand is trained and character is strengthened. The individual goes forth prepared to meet life in all of its phases. More and more is he able to shape his environment. Less and less does he become a victim of his environment.

SERVICE.

The crowning feature of the system of education established in America by General Armstrong, and developed and expounded by Booker Washington lies in the emphasis which it places upon the idea of service. He makes a mistake who thinks of Industrial Education as a system designed to make mechanics and artisans simply. True, the aim of Industrial Education in these institutions is to make carpenters, brick-masons, farmers, electricians, tailors, cooks, dressmakers, milliners, nurses, and the like, but beyond the matter of the skill of the individual, the idea is presented insistently that the man or woman who is so trained is under a sacred obligation to go out into the world, not to enrich himself primarily, but to make his efficiency and skill a source of well-being and prosperity to others, to individuals, and to the community in which he makes his home. And through the years, therefore, there have gone out from these two institutions a host of men and women who have gone into the waste places of the earth and into the dark places making them to blossom as the rose—making the light to shine and the darkness to flee away. These institutions are Christian institutions in the highest sense of the word. The spirit which animated their founders was the spirit of Jesus Christ. Each of them was in his own

way a disciple of the lowly Nazarene, who Himself said, that He came not to be ministered unto ; but to minister and to give His life as a ransom for many. That is the spirit of General Armstrong, of Tuskegee Institute, and of Booker Washington. That is the doctrine which is preached to their students.

And now may I venture one word out of my experience in dealing with conditions not wholly unlike those which are met in the homeland of my people. ? For thirty-two years it was my privilege to live and work at Hampton Institute, both as a student and for a longer time as one of its workers. There obtained in that institution a relationship between teachers and students similar to that which you, who go from Scotland, must sustain to the native people whom you serve in Africa. And this is the observation that I have made. From General Armstrong down to the humblest worker who came to us, whether from the North or South, the attitude of each and all was that of working *with* these people rather than working *for* them. In fact, the whole history of Negro education in America since its founding is the record of the way in which those who came to work in behalf of this humble people worked *with* them rather than *for* them. Through all these years, there has been a complete identification of their life with that of the people whom they served. I have no more precious recollections than those which cling about the memory of the unselfish, loyal and devoted lives of hundreds of white men and women who came to Hampton Institute and dedicated their all—life, strength, and fortune, to the advancement of the eager, aspiring Negro boys and girls who came to them from all parts of the South and eventually from all parts of the world. And there is, my friends, in the heart of the Negro a keen appreciation of those who approach the race in this way. To him who comes without reserve, who shares hardship and prosperity, misunderstanding and privilege, there is a response on the part of black people which places them among the most engaging people in all the world. Those who have been longest in the work and have given most to Africa will, I dare say, tell you that there is in these people an attraction that is absolutely irresistible and a responsiveness that yields the utmost gratification. But on the other hand, there is a sensitiveness and pride in the heart of the Negro which makes him spurn that which is handed him in contempt. A pride of race beats in the heart of the Negro—not a pride

that looks with contempt upon other peoples or regards them as inferiors, but a pride which is fully conscious of its nobility in sonship to God, and of its worthiness through the redemptive blood of Jesus Christ.

It seems to me that as much as anything else, it is our duty as missionaries, in whatever field, to cultivate in every way possible the spirit of co-operation, and this is most effectively done by showing in our own attitude and in our own methods the results that can be obtained only by unselfish co-operation. And what else is the gospel of Jesus Christ but this?—that God himself has gone far out of His way, as it were, to co-operate with men in the redemption of the world. The glory of Jesus Christ, so the Apostle Paul tells us, is in this;—that He put aside everything that marked the difference between His glorious estate and the fallen estate of mankind, and identified himself completely, even to the death on the Cross, with the life and fortunes of the sons of men. And the same inspired writer tells us that there is no greater glory than this. Such is our message to a stricken and confused world. This is the practical Christianity with which to meet the needs of the world, and if by this means we cannot lift those that are fallen; if by this means we cannot restore those who err; if by this means we cannot save those that are lost; then the world is lost indeed. We are hopeless and helpless.

But, my friends, I am persuaded of better things. Within the last year, and many times before, I have met a number of missionaries, among them some of the most beautiful characters whom it has been my privilege to know in all these years. There must be hundreds more like them who, in that far-off continent are rendering an immeasurable service to the world in spreading the gospel of Jesus Christ—the gospel of purity, the gospel of righteousness, the gospel of goodwill, which they preach. They are, indeed, the salt of the earth, and if there be any beauty; if there be any godliness; if there be any cheer and hopefulness in that land to which they have consecrated their lives, it must be because of that great and successive company, of whom your own beloved—the world-beloved, David Livingstone, is chief, who have given their lives for the redemption of Africa. Following in their footsteps, the work which you and I are privileged to do, by the power of Almighty God, cannot be in vain.

EDUCATIONAL METHODS

I.

Rev. G. H. C. ANGUS, M.A., B.D.

EDUCATION as a method of missionary service dates back to the time of William Carey, the founder of the modern evangelical missionary enterprise. After establishing some hundred elementary schools in the district round Calcutta, in 1818 he opened at Serampore a college for the "Instruction of Asiatic Christian and other Youth in Eastern Literature and European Science." Ever since his day missionary educational policy has always had in mind the two-fold aim—the reaching of the non-Christian through education and the building up of the Christian community. Among the many difficulties confronting Carey were those caused by ignorance and illiteracy, so widespread that few could read the Bible, though he had translated it for them into their own tongue. To-day the need for Christian education remains as great as ever, though for somewhat different reasons. The proportion of literates to the whole population, it is true, is still very small, but most villages have their elementary schools, and towns their high-schools, while the students of Calcutta University alone number over 26,000. The issue then is not between education and illiteracy so much as between the various types of education that is given; and it is not hard to see how much depends on this.

In 1835, Government decided that all higher education should be given in English, which should replace Persian, as the official language; and the policy pursued during last century has given to Indians of many races and tongues one common language by means of which they have reached a national consciousness unknown in earlier days, and has introduced through the study of English literature and western civilisation, ideas of progress and freedom that have aroused new hopes and new life. While the war and economic conditions and other causes may have determined the time and manner of the changes and unrest of recent years, the educational policy must have produced some such progressive change sooner or later. The directors of the East India Company were right in maintaining that Carey's work must lead to

changes of a drastic character. Christianity and education alike must always cause revolutionary changes in the lives of men and women, and sooner or later in that of communities and nations. When they are sundered from one another the result is likely to be war between man and man, between man and God ; but when blended together they work for the establishment of the Kingdom of God upon earth, and this was Carey's endeavour, and is that of his successors. Just as education in the west was for a long time conserved and controlled by the Church, so in India it was Christian missionaries who introduced western learning ; and Christian teachers, Indian and European, have consistently held positions of influence on the educational bodies and various university senates. It is of great importance that that influence should be in no way lessened at the present period of transition.

Let me now mention some specific ways in which Christian influence is brought to bear in, for example, a missionary college.

(a) The popularity of western education in recent years has brought with it a considerable danger to the cause of education itself. The degree has become so valuable a commodity that students have been more anxious to pass examinations by acquiring a certain amount of, it may be, superficial knowledge than to become truly educated, the motive being largely self-interest ; and a number of institutions have not been slow to take advantage of the demand. In face of this, missionary schools and colleges have held to the ideal of education being rather a means of making the individual more serviceable to the community by strength of character and nobility of aspiration. Sure foundations, a broad horizon, and disinterested ideals of service are part of the Christian college contribution.

(b) This same desire for attaining the coveted degree makes students careless of their health and content with conditions that cause many a breakdown of body and soul alike. Missionary colleges aim at the welfare of the whole man ; and classroom and hostel accommodation, good food, light and air, and encouragement of games contribute far more than may at first appear obvious in a country where such conditions are more or less assumed.

(c) But to go deeper ; in India with its variety of faiths,

Government remains strictly neutral in all religious matters, and accordingly education is on a secular basis. Yet, so long as the lecturer is not content with merely preparing his students for an examination, but tries also to make them think for themselves, the nature of his own fundamental beliefs and outlook will obviously be of enormous importance, especially in the teaching of such subjects as philosophy, history and English literature with its innumerable Scriptural references and allusions. And in addition to this there is the regular Scripture teaching in missionary schools and colleges.

(d) More important perhaps in many ways than any of the above is the opportunity that is given to a Christian teacher, Indian and European, of coming into personal touch with his students for several consecutive years at a formative period of their lives. Here surely the old Indian ideal was right, of education being imparted by a teacher having his group of disciples around him, living with him, walking with him, worshipping with him; but the western method of large colleges, dull lecture rooms, and unwieldy classes, has done its best to destroy that personal fellowship between teacher and taught. We cannot reproduce the old system in the complicated requirements of modern education, but the opportunities of the Christian teacher to-day are limited only by his lack of time, and by the poverty of his own Christian life.

(e) The last contribution that I want to mention is what I can only call the Christian atmosphere in which it is desired that all our work should be carried on. How far this is achieved varies immensely in the different institutions, nor is it possible to describe the difference that it makes. But there is the recognition of God in it all and through it all; college and hostel prayers in chapel or prayer-room are a constant witness that He is the Truth, that it is He Whom we would serve with our minds, and that our chief end is to glorify God and enjoy Him for ever.

The achievements of Christian education must remain largely unseen, but two far-reaching results should be noted. Firstly, the permeation of Indian thought and life with Christian ideals has been amazingly rapid; social service has become widely practised; the ethics of Jesus are regarded as supreme;

and while He has not yet taken the first place in the heart of educated India there is ample evidence to show how great is the number of Hindu students, past and present, who revere Him as Lord and Master.

Secondly, it is to Christian educational institutions that the majority of the leaders of the Indian Church owe their own conversion or that of their forefathers, and their positions of influential service. It is the manifest duty of the Church to provide necessary education for her own members. That education should be under conditions as favourable as may be to their Christian growth, but to train them in institutions exclusively Christian would be to widen the gulf between them and their fellow-countrymen. What is required is that the missionary colleges, open to all, should be in piety and learning alike as nearly worthy of her Lord as the Church can provide.

Passing over Christian work in village education, girls' and women's colleges, vocational schools and training colleges, I wish in closing to mention one other piece of work,—the training of men for the Christian ministry. Carey's ideal for his college was that it should have faculties in Arts, Science, and Theology, realising that through Indians alone could India be won for Christ. In 1827, the King of Denmark, to whom Serampore belonged, granted a charter to the College for the conferring of degrees, and this was confirmed by the British when they took possession. After many vicissitudes, to-day the college which alone in India has the right to confer Divinity degrees, is under the control of an interdenominational council in England, while the theological curriculum and examinations are conducted by a Senate in India representing seven different denominations, including the Syrian branch of the Greek Orthodox Church. The four other higher theological colleges in India are affiliated to Serampore, and up to December 1921, twenty-four students had obtained the B.D. degree, and fourteen the diploma of Licentiate in Theology. At Serampore itself, apart from external students, there have been during the past five years members of, at least, ten Christian denominations, belonging to as many different races from all parts of India.

Our hope is that the work being accomplished through the Serampore Theological Faculty may be richly used of God for

the unity of the Church in India and the upbuilding of a strong and independent Christian Church ; which in turn will be able to help us in the west to a fresh understanding of the Christian life and a deeper experience of the Person of our Lord Himself.

Missionary educational service, then, is extending its influence over all the varied types of education required at the present time. It aims at the giving of true education with a view to increased ability to serve the people ; it strives to permeate the country's life and thought with Christian ideals, and to aid the growth of a well-trained and influential Christian community. In a word it seeks to help all whom it can reach to obey the great commandment of Jesus Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ; and thou shalt love thy neighbour as thyself."

II.

REV. JOHN A. MACKAY, D.Litt.

I TAKE it that we are not here to challenge the *validity* of educational effort as a legitimate aspect of missionary activity, nor yet to question the *utility* of missionary institutions of an educational character. A true interpretation of the Christian message readily finds a place for the mission school in the general missionary enterprise ; while a survey of the history of Christian missions affords no lack of examples of the beneficent results of missionary education. Our present object is rather to consider how missionary education can most fully contribute to the realisation of the missionary end, which is the discipling of the nations. That is to say, we are to deal chiefly with the question of the *efficiency* of the mission school.

The problem of educational efficiency involves the consideration of two main factors : (1) The *nature and environment* of the subjects to be educated, and (2) The *aim and policy* to be adopted by the educator. Failure to give due attention to the former of these factors has often led to pupils being unfitted for life in the very environment in which their life was to be lived. According to a recent article in the "Inter-

national Review of Missions," Chinese pupils of mission schools have sometimes complained that the education they received in school gave them no true preparation for facing the problems of China. On the other hand, failure to conceive clearly the aim of missionary education and to follow an enlightened policy has not infrequently led to stagnation of educational effort, due to the fact that some institutions have measured their success solely by reference to their own history, or by comparison with sister institutions. There are mission schools which "are at ease in Zion," and which, by "measuring themselves by themselves are not wise." They are apt to think in terms of work accomplished and not in terms of work to be done. Let us consider :

I. The Subjects of Missionary Education and their Environment.

One of the most striking facts that presents itself to the missionary educator of to-day is the cultural diversity existing among non-Christian peoples. Within the last hundred years, and, largely as a result of Christian missions, the culture of the non-Christian world has become differentiated into a number of distinct types. In an article contributed to the "International Review of Missions," Professor Paul Monroe has drawn attention to the fact that at the present time Christian missions are operating among peoples who represent four distinct stages of culture and development. There is (1) the purely primitive people—a passive recipient of whatever new culture is offered it; (2) the people that is "not yet conscious, or is just becoming conscious of the significance of a common culture as a basis of group unity or of group progress"; (3) the people that has attained "complete self-consciousness, sets up definite group aims, and constructs and supports an efficient political government which adopts definite procedure for realising these ends"; (4) the people belonging to the first or second type which, since the war, has passed under the dominion of a people of the third type, which endeavours to impose its own culture upon the fostered people in the name of a so-called "Mandate." It stands to reason that missionary education must accommodate itself to prevailing conditions in each of these cases.

The primitive type of people is represented by the races of Central Africa and the indigenous races of Latin America.

Among these the missionary educator has generally a free hand. Here is an obvious environment for the development of elementary schools that will communicate a knowledge of the Gospel along with the elements of general culture, and, at the same time, a suitable environment for the industrial school and the mission farm.

China and the peoples of the Near East represent the second type. These peoples are characterised in general by open-mindedness. They are in search of solutions for national problems and of instruments and methods of achieving national progress. 'In these circumstances how can missionary education best serve the Kingdom of God? As mission schools can educate only a very small proportion of the nation's youth, special attention should be given to making these institutions models of educational efficiency, as well as supreme character moulders. They should reveal as few exotic traits as possible; they should operate by grafting and not by supplanting; they should not only teach the Christian faith, but should show the implications of the Christian life in the whole realm of citizenship.

The third type is represented by Japan and by most of the Latin American republics. These countries have a clear vision of the importance for national ends of a system of education controlled by the State. In some of them the position of the missionary institution has been rendered practically untenable. Thus, for example, the Japanese Government has issued an order that no religious instruction be given in schools, that Japanese be the official language of instruction, that all teachers undergo a four-year's course of normal training, a period longer than that required in most Christian countries. Less than a year ago Granberry College, a well-known Methodist School in Brazil, had to be closed down because it was unable to conform to Government requirements. Has missionary education a future in these countries or has it not? This is one of the most crucial problems of the missionary enterprise at the present time.

The so-called mandatories by creating a new environment for fostered peoples have produced a new situation for the missionary institutions at work among these peoples. The French Government demands that French be the chief medium of instruction in all regions of Asia and Africa where France

exercises a mandate. The Japanese Government has adopted a similar policy with respect to education in Korea. It is very doubtful whether diplomatic negotiations between Governments can solve the question at issue satisfactorily to the missionary interests involved.

II. *With these facts before us, let us consider what should be the aim and policy of the Missionary Educator.*

(1) The true missionary educator will, I venture to say, make it his chief aim to produce a supreme Christian impression upon his pupils and not simply distil around their lives a diffused Christian atmosphere. Redeemed, Christ-like personality is what God wants, is what each country and the world needs. It alone is dynamic and possesses true moral value. It alone gives a guarantee for the future of Christianity and of civilisation. To convey Christian culture and not communicate a Christian soul is to be Hellenists not Christians and to court a reaction in the next generation. Every missionary institution, of whatever kind, should have in it and around it sufficient Christian influences to make possible the conversion, by God's grace, of a Sadhu Sundar Singh and a K. T. Paul.

(2) The missionary educator will aim at the education of the whole Christian community. In the interests of the native Christian Church and of the future of the Kingdom of God in the country, the education of no member of the Christian community should be left to institutions not controlled by Christian ideals and permeated by a Christian spirit.

(3) The missionary educator should aim at the preparation of Christian national leaders, teachers, preachers, and leaders of public thought and opinion. He will not be satisfied with sending a constant stream of his pupils into lucrative positions in the world of commerce. He will not simply communicate truth and cultivate talent; he will present the true Christian ideal of life in all its aspects; and, by addressing himself more to the moral than to the intellectual faculties of his pupils, will create in them what Benjamin Kidd calls the "emotion of the ideal"; which he rightly proclaims to be the most potent factor in civilisation.

As to the policy necessary for the realisation, at the present time, of this three-fold aim I would suggest (1) that educational institutions on the mission field should, as far as possible,

and as soon as possible, *approximate to national institutions*, as regards the language used in teaching, the curriculum followed and the teachers employed. Everything that is purely exotic and that does not belong to the essence of Christian education should gradually disappear. Let us not give the impression that we interpret the Christian message to mean, "Go ye into all the World and teach the English language to every creature." Let us not think that our Scottish type of school and education is the ideal type for every land. Above all, let us have teachers who will take their missionary calling so seriously as to make it a life work, learning the national tongue so thoroughly as to be able to teach in it with ease, and in every other sense identifying themselves closely with national life, thought and aspirations, their most outstanding trait being their likeness to Jesus Christ.

(2) There should be a *concentration of educational effort*. In view of the gravity of the present situation on many mission fields the watchword of educational policy should be *quality*, not *quantity*. There is a call for the cessation of competition among missions operating in the same or contiguous areas, for the adoption of a definite and harmonious policy on the part of all the Christian educational forces in a country, and for the endowment of missionary institutions, to make them worthy of the Christian church and of the Christian view of civilisation.

III.

The Very Rev. D. MACKICHAN, D.D., LL.D.

It now falls to me as Chairman to sum up the discussion which has occupied us during this afternoon session and to convey to the speakers the thanks of this meeting.

I do not mean to enter into the general question of the place of education in the work of missions. I would only remind you of the fact that education in one form or another has occupied an important place in the work of all missions. It has been through education in its most elementary form that the gospel has been spread among the most backward races, and also through education of a more advanced type that the knowledge of Christ has been diffused among the more cultured peoples.

We have been reminded to day how Carey was led from the outset to adopt this method at the outset of his labours in India and encouraged Dr Duff, who came to Calcutta, bringing with him instructions from the Church of Scotland to employ education as a part of his missionary programme, to follow this method of approach to the mind of India. In India, be it remembered, we are confronted by a civilisation vastly more ancient than our own, with a literature more extensive than that of ancient Greece or Rome, containing classics fit to stand beside the best in these literatures and a philosophy as profound as anything that has been evolved by the highest thinkers in the West. When, then, the demand for western education arose amongst this people a way was found through higher education to the inner citadel of the mind of India. The Christian result achieved by this method is not to be measured simply by the numbers who have been brought by it into the membership of the Church, but also by the extent to which it has diffused a Christian atmosphere throughout many parts of the land, and has been preparing the way for the winning of a nation to Christ. The great Indian Christian leaders of the present and of the past were brought to Jesus Christ mainly through higher missionary education. No more effectual door of entrance to the higher classes in India has been found than that which has been provided by the Christian High School and the Christian College.

Of the special problems which Dr Mackay has propounded, I do not mean to speak. They concern other races and countries than those of which I have had direct missionary experience. In the form in which they have been stated they do not concern India. In India by reason of its age-long association with our country none but the most extreme nationalists, who do not express the real mind of India, desires that education in India should be divorced from English and western culture. English is the common medium of all Indian nationalist thinking. India owes its very nationalism to the education through which this culture has been imbibed.

Gandhi, the leader of non-co-operation in India—a principle which he borrowed from the Mohammedans, amongst whom he found it already at work, and inculcated in the interests of a union between the Hindu and Mohammedan populations—attempted to include education in his non-co-operation programme. This gentle peace-loving idealist, whom many

of us knew as an amiable and attractive personality, but an unpractical national leader in economic and political reconstruction, has nowhere failed so signally as in this effort to boycott English education. He may declaim against the "slave mentality," which it engenders, but the schools and colleges which he anathematised are crowded by his countrymen whose desire for English education shows no abatement.

If you wish to know the real secret of that unrest which has caused so much disappointment and distress to all who love India, you must look in another direction—to our own attitude towards the Indian, and also to the political complications that lie nearer home. It may well fill us with amazement and dismay to find that, after generations, one might say centuries, of association with Britain under a government which is one of the most just and righteous governments that the world has known, it should be possible for disaffection and violence to manifest themselves in those forms which have become sadly familiar to us in recent days. These things have happened because justice and righteousness cannot of themselves win the affection of any people. There is needed the touch of love, the manifestation of the spirit of Jesus Christ in our relations to the nation whose affection we seek to win. Notwithstanding the presence in India, at all periods, of men, soldiers, civilians and missionaries, who have understood and loved its people and were loved by them, there have been too many of our countrymen who have displayed another attitude, whose assumption of a racial superiority to every member of the Indian community has counteracted the influences of the beneficent rule of our country over its Indian empire.

Those who have entered into true sympathy with the people have been the preservers of our Indian Empire—the others, who have remained aloof and arrogant have been working for its destruction. In this work of preservation, Christian missions, and more especially Christian education, have played a most important, often unacknowledged, part. Never did India more urgently need for the upbuilding of its national life and for the maintenance of a true fellowship with our country the influences that Christianity can bring to its assistance. The difficulties of the present instead of being a ground for discouragement to the Christian Church are sending a new call and offering a new opportunity to it.

The political complications arising out of the Turkish settlement have given a fresh intensity to a situation that had already been sufficiently acute. The Turkish problem has stirred up a hatred of Britain among the Islamic populations and this feeling has filtered down into every section of the Mohammedan community in India.

Glasgow is mourning the loss of a missionary who went forth from our city to the Indian field—Tom Dobson, a man of remarkable Christian force and possessing a unique capacity for the special service in which he was engaged, only a few months ago fell a victim to a Mohammedan assassin. A few weeks later one of the oldest American missionaries labouring in a district not far distant was cruelly cut down by the sword of another Mohammedan. A couple of years ago in these districts British life was sacred and inviolable. But the strained relations in the nearer East had changed all this and opened the way for deeds of violence on the part of men who knew nothing of political problems beyond the bitterness of feeling which they had engendered. And through this change of feeling sorrow has fallen upon two of our Indian Missions.

In conclusion let me emphasise the need which has been pointed out for a more thorough equipment of the Church's educational work in the mission field. Surely it is a reproach to the Christian Church that of all enterprises in the foreign field, commercial, political, or missionary, the last is the most undermanned and the least efficiently equipped for the task allotted to it. A great work has been accomplished only because the men and women who have devoted themselves to the task have not grudged the life-long strain to which they have been subjected in carrying it out under the most discouraging conditions. Let not the Church regard this with equanimity or satisfaction, for work undertaken in the name of its Head is worthy of the best that the Church can offer.

There may be some here who are preparing themselves for an educational career. To them I say my last word. If you desire to see your gifts and your preparation for service used to the highest advantage and for your own greatest happiness, consecrate these to the work of Christ in the educational mission field and accept the assurance of one who has spent well-nigh half a century in this field that your choice of it will bring you no regrets, but an ever-growing joy.

THE NEW WORLD SITUATION.

I.

BASIL MATHEWS.

THE boys and girls in a village in the heart of a very primitive part of the upper Congo are described vividly in a letter that came into my hands from Central Africa a few weeks ago.

One "cute little black face," says the correspondent, looked out over a crude shirt made of a sack across the back of which were stamped in capital letters these words :—

MADE IN OUR OWN MILLS IN SHANGHAI.

It is a small, even a trivial fact—this piece of sacking made to carry the products of Chinese labour in Asia, paid by Western capital from Europe or America, and destined for Central Africa. Yet it sharply focuses for us in a tiny piquant snapshot the dominating factor of the modern world situation that is revolutionising under our eyes the life of man—the inter-penetration of every race in the world by the products of every other race, and the interdependence of all those peoples on each other.

The revolution that has been worked in the world in this respect in the last five decades is greater than in the previous five thousand years.

When David Livingstone walked through this city of Glasgow and sailed from the Broomielaw Quay, eighty-two years ago this autumn, we did not know even the course of that river Congo, though it is so huge that if its source were placed on London its mouths would pour their many waters into the Bosphorus.

If we contemplate Africa alone for the moment we discover a continent larger than the United States of America, Europe, India, and China combined, on whose two hundred millions of human beings in a primitive state of civilisation there has suddenly swept the full tide of Western commercialism and government.

Look at the swift and tremendous contrast.

When Stanley discovered Livingstone half a century ago, the letters that he produced at Ujiji were nearly two years

old before the great hero read them. Yet to-day to the wireless telegraphist the distance from London to Lake Tanganyika is a twentieth of a second. And Chief Khama—who as a boy in his first teens looked on the face of the young missionary-explorer—Livingstone—has in his old age laid out an aerodrome in the heart of Africa to link his tribe with the Imperial Air Service of the British Commonwealth of Nations.

Tracks down which, when this century opened, Africans carried bundles of produce are now tarred roads down which motor lorries thunder bearing tons of palm-oil nuts for our soap and margarine, cocoa, coffee and cotton, rubber and copper.

Men mine to-day for copper and for gold in the hidden heart of Africa, to which Livingstone first penetrated. They push to the most remote regions to-day to plant rubber, grow cotton, seek ivory, develop the coffee-bean, and to exploit all the untold material resources of that vast continent of Africa in order to minister at once to the food necessities and to the luxuries and avarice of the West. Meanwhile, Islam spreads southward with a great speed.

Material greed and race hatred, on the one side, are pushing rapidly forward towards racial and industrial rebellion and oppression, and that mutual hatred can only end in bloodshed. On the other side, the best elements in Governmental life (backed by the declaration of the Covenant of the League of Nations in the Peace Treaty that we stand as "stewards" to these backward peoples, and that that stewardship is "a sacred trust") combine with the intensive and steady constructive Christian work of missions to build an Africa in which Bantu and Indian and British and Dutch can work unitedly for the common good.

Every meal that we eat, every fabric we wear, is linked up by invisible threads of connection with the labour of African negroes, South Sea Island plantation boys, and the orchards of Nearer Asia. The world is one to-day in an inextricable interdependence of labour, of commerce, of foods and fabrics.

If we look at Africa in the light of this development we see that in the last few decades by the cable and wireless, the ocean liner and the trans-continental railway service, the motor lorry and the aeroplane, these primitive peoples have found the full-tides of modern civilisation and

commerce sweeping over them, submerging their ancient landmarks, destroying their simple faith, and smashing their moral codes.

This amazing contraction of space, this incredible expansion of our range of expression, this positively bewildering multiplication of our contacts as individuals and as nations—all achieved by the technical miracles of modern applied sciences—could be illustrated in a thousand arresting ways. But a larger issue lies behind and we must not pause.

2.

With these physical interactions and these mechanical and commercial links that bind the human family into this state of inextricable interdependence there go an infinite ramification of moral and intellectual and spiritual contacts and relationships which transform life and are with startling speed creating a new mind in the world, propounding new enigmas for statesmen, confronting with an almost wholly fresh challenge the statesmanship of the Christian forces.

The fact that to-day the President of the United States can speak in a hall in Washington and be heard simultaneously—speaking with his authentic voice—from New York to Vancouver right across that vast continent, and that next morning his words will be read in Shanghai and Yokohama, in Bombay and Cape Town, in Rio and in Sydney, is not merely a mechanical miracle—it is one single striking example of a psychological and spiritual fact of stupendous importance—the fact that to-day ideas fly across the world faster than foods or fabrics, and that all our mental life is getting swiftly woven into a single complex fabric of inextricably intertwined threads.

If it is true—as I believe it to be—that (as Lord Acton so strikingly said), “Ideas are the cause and not the result of public events,” the greatest fact on the planet situation to-day is swift and universal world-interchange of ideas.

One idea in particular is to-day like a leaven revolutionising the whole world-situation and is confronting our Christian imagination and our constructive statesmanship with the greatest single issue that has ever challenged historic man—I mean the world-wide challenge of the idea of self-determination.

3.

If you look over the wide landscapes of history you will find that all its revolutions have this one cause; that an element in the community that was previously of little or of no account feeds upon a new idea, grows stronger, and standing erect claims, as of right, a new place and power in the community. It demands a position and an authority fitted to its powers. If that place is given—as Britain gave it for instance—to the new middle and working class community in the Reform Acts of the last century, and has given it to the self-governing dominions of the British Commonwealth, then by a peaceable process of change the new takes its place with the old and there is no revolution, but there is a new access of strength from the potent youth of the new.

If, however, that place is refused—as Britain refused it to the sinewy youth of the new colonies in America in the seventeenth century; as the despotic French throne and aristocracy of birth refused it to the virile passion of its populace at the end of the eighteenth century; or as Tsarism refused it to the new bourgeoisie and proletariat of Russia in the nineteenth and twentieth centuries, then the new power alive with young energy fights the old authority entrenched in ancient privilege, and revolution comes.

That struggle is the outcome of the clash of those hostile forces of old tradition and new ideas and ideals. And if the demand is rejected inevitably the struggle bursts into a revolutionary violence, amid the ruin of commerce, the denial of law, the spoliation of property, the disruption of the Commonwealth and the destruction of life.

Such an hour is upon the world to-day; but it is fraught with issues so momentous, ranges over races so numerous and powerful, carries in its heart such perils of indescribable evil and such possibilities of incalculable good, that it transcends in awful peril and in glorious possibility all hours that man has witnessed in historic time.

Here in a single picture is the essence of that crisis. To-day of all its 57,000,000 square miles of inhabitable surface no less than 49,000,000 are controlled by the white man, and by far the greatest part under the power of the English-speaking peoples. All North America, all Africa, all Australasia, nearly all the Near East, the vast sub-continent of India, countless

scattered islands own the sway of the white man. The greater part of the remaining tenth of the world's surface is controlled by the 500,000,000 of the yellow races of the Far East—China and Japan.

In the nineteenth century that white sway had an authority that was hypnotic and unchallenged. But to-day a new voice is shouting across the world dominated by a new idea—it is the voice that in one language cries "Self-determination," in another "Sinn Fein," in a third "Swaraj" and "Mahatma Gandhi Ja," in yet others "Home Rule for Egypt," "Asia for the Asiatic," and in many Bantu dialects in countless villages in Africa, and in the cotton fields and negro centres of America millions are crying, "Africa for the African."

A few weeks ago one of the foremost leaders of missionary work in the Kameruns came into my room straight from the interior of West Africa where (for some years during the latter part of the war and up till this autumn) he has been grappling with the problems of building up a Christian community there.

"I am a backwoodsman," he said, "I have not been in touch with Europe or Britain for all these years. I have no knowledge of the currents of your thought."

"What is your principal problem to-day in the far interior of the Kameruns among the primitive peoples?" I asked.

"The cry of 'Africa for the Africans,'" he answered. "It affects the pagans in their attitude to the Government, and it affects the Christians in their attitude to the white missionary."

"Then," I replied, "you are in touch with the greatest current of thought in the whole world of to-day if you have running through the Kameruns—one tributary of the world-flowing river of self-determination."

We have the Pan-Islamic movement, the Pan-Turanian movement, the Pan-Arab movement. At heart they are one in that they represent the clamour of races to control their own destinies.

Together these world wide race movements constitute the vastest upheaval of the human spirit that the world has ever witnessed. It is a world-renaissance.

When the David of Japan brought the Goliath of Russia crashing to the ground it rang an alarm bell that aroused Asia. It broke the white man's hypnotic spell. And at this moment around every mosque in Africa, and in India and

Egypt, and in the harems and zenanas of Asia, men and women thrill with the whispered news that white troops—Greek, Italian and French—have disappeared into Europe before the bayonets of the Anatolian Asiatic.

The brown, the black, the yellow races have many differences of culture and of creed, of civilised habit and of temperament, but they are to-day—in a sense and to a degree so profound and so widespread as to stagger the imagination and baffle description—one in their passion for self-determination. Japan and China looking at one another across their narrow Pacific waters, are sharply separated in outlook and ideal, and pursue policies that are in many respects opposed; but they are one in resistance to the white's man grasping hand. (And let us remember that it is that resistance alone which has saved Asia from a partition like that which has parted the garment of Africa among the powers of Europe.)

Mustapha Kemal is a Napoleonic militarist shouting from his minaret the creed of the brandished scimitar. Gandhi is a mystical ascetic whose loudest voice is the hum of the spinning wheel, and who proclaims a pacifist policy of non-co-operation. Burghardt Du Bois, the American negro advocate of negro unity and aggressive advance, is a hot-hearted publicist and propagandist and politician with a burning fire of political and social injustice in his heart. They differ in creed, in race and in method. But their policies so opposed in process and in spirit are one in their passion for self-determination—their hostility for white domination.

Go to the places where young men talk in the universities and colleges of Constantinople, of Cairo, of Delhi, and of Dublin, of Peking and Tokyo, look at their bookshelves, turn over their periodicals. Everywhere you will hear the fret and murmur of this stupendous moving tide coming up over the shores of all the world.

The forces that lie behind and within that tide are legion. One great force is the creation of a stupendous new proletariat through the industrial revolution in Asia with that amazing, that unparalleled spectacle of a quarter of a million negroes on the Rand in the mines and a ceaseless recruiting going on all the time from the tribal Kraals; of the moving millions of India loosing the handle of the plough and turning from the village to go up to tend the looms and spindles of Bombay

and Madras, of Calcutta and the Hoogly; the multitudes going out from the villages of China and Japan to mine the coal and the iron of their country, to stoke the blast furnaces of Hankow; and in addition the hundreds and thousands of women tending the machines that make the silk and cotton fabrics and the electric light bulbs of Shanghai and Tokyo.

The rising of a new thrill of ambition for freedom in the heart of the world's womanhood makes another force of incalculable power in this world-tide of racial ambition. To see in China—where a woman habitually walks behind her husband and does not eat with him, the girls of Canton with bobbed hair and short skirts going in procession down the streets under a banner with the inscription :—

WE WILL HAVE CO-EDUCATION

is a tiny but intensely significant symptom of a world-wide feminist movement. An educated, brilliant and influential woman writer, speaker and organiser, Halib Hanoum, is a mainspring of the Angora Government, and one of the most powerful forces behind Mustapha Kemal, and is a leader in the revolutionary movement of education for Mohammedan girls. So examples could be multiplied in every land of that new ambition of woman in the world which reinforces the race movement.

We find, then, everywhere this new idea creating that new demand for these races for "a place in the sun," a seat at the table of humanity. You find it alive and burning in every continent.

"Our biggest temptation," said that great Indian Christian Professor Raju, "is to dream of a great alliance of Asiatic races against Europe."

"We negroes," shouts that strident and violent voice of the American negro, Marcus Garvey, "will wait till the white man has his back against the wall fighting the yellow races and then we will draw the sword for the freedom of Africa."

4.

The clamour of the subject races for a new freedom to control their own destinies is the greatest fact in the world to-day.

And the future of the world lies in the question whether we resist that claim of these new forces and precipitate a world-revolution or whether we can rise to the height of this world-situation, and seeing these men through the eyes of God—not

as hostile forces—but as brothers with ourselves in a world-family. can set to work to build that spiritual principle into the troubled world-order.

And in the midst of this world-situation, at the heart of all the agony and turmoil of this confused human scene stands Christ—a Christ not of a dead past ; but of the living, palpitating present, nay, a Christ who is already in the future and in the farthest outposts ahead of all our bravest action and our most adventurous thinking—away in front there bearing in His pierced hands the solution of all our problems, the healing of all our diseases and distresses, proclaiming the programme of all our true progress, and publishing the plans of the city of God whose walls will embrace all humanity.

Men looking around on the welter of the world, angered by its broken and frustrate life and by the torture of its stricken people, rise up in fierce judgment and cry, "Christianity has failed." We have failed in our task in the world not because we have been Christian but precisely because we have failed Christ. Let us make no mistake. "Christianity," as Chesterton has told us, "has not been tried and found wanting ; it has been found difficult and not tried."

It is not really Christ, but Man who stands to-day on trial at the judgment bar. To contemporary Jerusalem it looked as though Pilate were judging Jesus ; but in the light of history it is precisely as he confronts the glorious Person of Christ that Pilate is weighed and found wanting. Festus thought he was sending Paul the missionary to Rome to be judged by Nero, but the tribunal of history condemns not Paul, but Nero.

Nero around his gardens in Rome set up Christians in flame as living torches to illuminate his orgies ; but on those very gardens the triumphant Christians built St Peter's. In the slave-market at Zanzibar, the Sultan sold and bought African men and women and children, when Livingstone was staggering to his death bearing on his bent back the Cross of the negroes' agony ; but to-day in the Cathedral built on that slave-market an African apostle reads :—

"He hath sent me to proclaim release to the captives ;
And recovering of sight to the blind ;
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

In a square in Rome there stands a noble and lofty column erected by a Roman Emperor who persecuted the Christians and erected to his own glory. When I went to look at that historic column I saw in a wonderful ascending spiral of carving around and up the column the story in stone of the triumphs of that Emperor—with his chariots and his horsemen, his warriors and his captives. My eye followed that story up and up to the dizzy summit of the column and there I saw the statue—not of the Emperor who persecuted the Christians—but of St Paul.

We see Mammon in the saddle riding mankind with a more than imperial arrogance ; and up the column of contemporary history we see carved the bruised and broken peoples in Europe, and in Asia, in Africa, and the Islands, dragged at the chariot wheels of his triumphs. Racial antagonisms straddling across the path of peace menace the world with a new and more dreadful militarism. A false theory, an evil ideal of individual selfishness and national aggrandisement has poisoned the wells of the world, has frustrated our effort to establish peace and has issued in an immeasurable fiasco.

But, if the Christian forces are true to the call of the world through its need and to the call of Christ to His service then, though our contemporary history will (like that column) tell the story of the domination of the militarists and the suffering of the captives, on the top of the column we shall see, not the Emperor or the Generalissimo, the President or the King, no nor St Paul, but Christ enthroned above all principalities and powers, the ruler of a new world-order in which all race antagonisms will be subdued in the happy rivalries of a world-wide Kingdom of Peace.

THE NEW WORLD SITUATION

II.

NELSON BITTON.

THERE must be very few Christians, and those very ignorant, who to-day fail to realise the international implications of the gospel of the world's Redeemer. By dint of resounding

hammer stroke upon hammer stroke this generation has seen, as no other in human history, the welding of the world into a unity. Inconsistent and shapeless as the mass may seem to be, threatened again and again by internal disruptive forces, the process of unification goes remorselessly forward. Nations here and there may endeavour to escape from the hammer strokes of fate, but by an irresistible process they are drawn back again, and made to partake of the experiences of the whole. If one member suffer all the members suffer with it, is as true of the nations of the world to-day as of the individual body.

The knitting up of the life of the nations by scientific and economic processes, and by the developments revealed in wireless telephony, the conquest of the air and international trade, may be taken for granted. They are here for all to see. It is my purpose to-night to emphasise some of the outstanding menaces and challenges to the Church of Jesus Christ, which are part of or arise from this world situation.

We who desire to bring the whole world into touch with the saving message of our Master Christ must not then mistake the problem with which we have to deal. *It is not yesterday's world that is needing to be saved—it is the world of to-day.* The Christian Church is not the only force striving to touch the life of man in its world setting that is running free throughout the earth. The Bolsheviks and the Communists are here with their promise of world domination for the proletariat through revolutionary, intellectual and economic propaganda. Recently a noted agent of the Soviet Government of Russia has been honoured and feted by the heads of the Peking National University. Pagan systems of philosophy revived under modern terminologies are seeking the suffrages of the student class in all the great lands of the world. Here in Great Britain within our Universities, Colleges, and Societies, students from other lands are being tutored in intellectual revolt by means of agnostic and even nihilistic teaching. Forces that are antagonistic to the messages of the New Testament are almost as widely circulated as are the doctrines of the Christian faith. Much of the intellect of the world to-day is being forearmed against the progress of the Christian Gospel by men and women whose

social and intellectual position could never have been secured for them save through the work of Jesus Christ and His people.

The spectacle of moral and spiritual weakness made plain to all men by the record of European war has aroused first a wonder and then a suspicion regarding the superiority, so long asserted in other continents, of the white man. The lack of constructive policy and the obvious decadence of national character made clear by the failure to secure a just peace deepened suspicion into revolt. We face to-day the fact of Eastern and other nations trenchantly refusing to accept the theory of white-man superiority. Claims which were only whispered in the teashop and the bazaar ten years ago are to-day shouted in the Council Chamber.

It is not merely that the force identified with Western civilisation no longer causes nations to "tremble and obey"; the honesty of the leaders of Christendom, rightly or wrongly, is in dispute from Japan to Turkey. *The rehabilitation of the reputation of the West* is a more urgent problem than many conceive.

The commercial adventurers of the West who have helped to open up the world to trade, and who have extended vastly the range of Western influence, have been followed in later years by captains of industry whose hand has been heavy upon the lives of millions of men in Eastern and Southern lands. There has been a native response to these industrial activities and the capitalists of Japan, and India and China, following the example of the West, have turned the investment of their wealth into the channels of modern industrialism. "The plain fact is that China to-day is one of the richest prizes before the industrial world, and her attractiveness is quite as much in her exploitable labour as in her untouched mineral resources . . . Before investment-seeking industrialists the four hundred millions of China present a field tempting beyond all imagination." (Report of China Educational Commission, 1921-22.)* The pressure of the modern factory system unconditioned by laws for the protection of women and children and for the safety of men and unrestrained by even nominal Christian standards is beating happiness, health, and life itself out of millions of Asiatic labourers.

* The great Tata Company with its enormous iron and steel works in India is an outstanding illustration.

The problem of industrial exploitation is one of the great factors of the world situation to-day. Bombay, Calcutta, Canton, Shanghai, Hankow, Tokyo, and Osaka are material manifestations of this modern and fast developing peril. Some control of the modern industrial order in the East is essential, not only to the lives of myriads of our fellows, but to the industrial peace of the world.

Significant reports of upheaval on the part of the employed masses of India, China, and Japan have not been wanting in recent days and many more will follow unless conditions are changed. Women have been on strike for shorter hours in recent days in China. The suggested international control of hours and conditions of labour discussed in the Washington Conference is still far from realisation. Even the Oriental worker will not wait for ever. The possibility of international conflict arising from unequal competition due to the cheapness of Asiatic labour and the menace to the comfort of the working people of the West arising from the unfettered exploitation of humanity in Eastern lands, are matters of deep concern to the workers of the West. Our chief consideration must surely be the scourge to humanity, our brethren, which these labour conditions illustrate and portend. The worth of the individual in the light of Christ's life and sacrifice drives home to the Christian heart its lesson of duty towards all the workers of all the world.

The problem of world illiteracy is under modern conditions another of the world's threatening evils. With the rapid development of the press throughout Asia and the daily information of the world's happenings, often garbled, passing by wireless around the world, the opportunity for a world rumour, that fruitful parent of right and revolution, grows apace. Cinema pictures are slandering Christendom and imperilling the mutual respect of peoples before the eyes of the ignorant throughout the earth. With modern world developments bringing huge masses of illiterate men and women together who are living under conditions of inconceivable hardship the spirit of revolt is readily kindled. The illiterate mass is as tow to the fire of the mob orator, and there has never been a time when it was so easy to arouse the passions of men by false rumour, than it is to-day amongst large masses of Asiatics. What is called for in the

face of such conditions as these is not suppression, but information, and in the end the way of enlightenment by means of education is the way of peace. The illiterate country is a menace to the peace of mankind and the ignorance of the suffering and depressed labourers of Asia which makes them an easy prey alike to the industrial exploiter and the self-seeking agitator is too great to be overlooked. *The world may conceivably attain to its ideals of political peace only to find itself faced with even vaster perils arising from the inequalities and ignorance of mankind.* This education of the common people must be a matter of outstanding concern to the Christian Church. The enlightenment of all men is the work of the Holy Spirit of God.

Akin to this peril of illiteracy in a world moving forward to scientific attainment at an incredible speed is *the problem of woman and her place in the life of the new world.* China and Japan, and, in a lesser degree, India, reveal to-day the growing determination of young womanhood to assert its claim for consideration side by side with men. So, too, no small part of the restlessness of the young men of the great lands of Asia may be ascribed to a general dis-satisfaction with a condition of family life which mates intelligent manhood with ignorant womanhood. A grave discrepancy in intellectual attainment between the fathers and mothers of a race must hold back the progress of the people and cause disruption within the nation. If for the world as a whole progress demands an international equality of opportunity, then within the nation that same equality must be accepted as an ideal. The Christian Church has in its modern era rightly divined this fact. The great army of women missionary workers sent out to mission lands and the almost universal establishment of schools for girls by Christian Missions are irrefutable evidence of the instinct of the Christian in the face of the challenge of the world's womanhood. In the rightful education of the girl of to-day lies the hope of the child to-morrow.

Beyond these industrial and social perils those who care for the peace of mankind as centred in Jesus Christ are conscious of a menace of another kind. *The ultra-nationalist spirit must give way to the ideals of internationalism* which are expressed in Christ's teaching of the Kingdom of God. Where

patriotism ministers to the ideals of a world commonwealth it has an influence for good in world progress. To-day, however, we are witnessing a revival of the narrower and exclusive ideals of nationalism which are truly anti-Christian and which presage war. The re-action on whole races of men of the over-weening national and imperial pretensions of some Western nations is not to be wondered at, although it is to be deplored. Not in this way will mankind find the road to happiness and peace. The Church of Jesus Christ must truly take the lead in refusing to bow the knee to schemes of territorial aggrandisement at the expense of other peoples, or to the exploitation of small nations for the enrichment of the great, or to the suppression of races of men in any part of the world to serve the ends of greed. Christianity must lead the way in a definite expression of the ideals of supra-nationalism and for the setting forth of the good of mankind as a whole if it is to make effective its belief in the kingdom teaching of its Lord.

Those great evils against which we have to fight in the Name of God are not confined geographically or conditioned by race. Goodness and evil alike know no boundaries. The development of the opium evil in China sweeps back upon Europe and the drug peril becomes international. The immorality of one people sooner or later becomes a world menace. As an influenza scourge sweeps around the world without distinction of colour or place so the forces that destroy the souls of men pass from nation to nation.

In the face of an outburst of world greed, nations retain the generous ideals of days gone by only with the utmost difficulty. The reinforcement of the powers of goodness for all the peoples of the world becomes one of the outstanding needs of the hour. Moral ideals and vitalising energies for good have international scope and world-wide power.

A great leader of the Christian Church in this land is striving to rally united forces of Christian life in Great Britain to a United Demonstration in behalf of the principles of Christian peace. All that is needed and more. The powers that are against us scarcely ever enjoyed so great a prosperity. The great armament firms of Europe never exercised a greater power for their policies of world destruction than they do

to-day. Science has become the unwilling but terribly effective handmaid of war. The vested interests of armies and navies seem paramount and prevailing. China, one of the most peace-loving countries of the world is spending forty per cent. of her national income upon her army and navy. Japan has armed to the teeth. Who that loves peace can be idle in such an hour? Must it not be made clear to men to-day that the Church of Jesus realises now that war cannot help a world in distress or uplift the needy lives of men, but that the way of peace is the way of love, and that Christ Jesus, the Prince of Peace, is the only Lord by Whom safety and happiness can come to distressed mankind? It is an hour for high endeavour.

A supreme and essential duty then lies upon our Christian Churches. (a) In the realm of religion (if we are to think God's thoughts after Him) we must learn to think internationally. There is no reason why any church, however small, should live parochially. If it breathes the atmosphere of the New Testament it cannot. The Christian pulpit must unceasingly remind its Christian congregations of the world for which Christ died. Every Christian minister should have the world for his parish. For the sake of the credit of the Gospel it ought to be morally impossible for a Church member to say "I don't believe in foreign missions."

(b) The Church must set for men an example of practical world brotherhood. The spirit expressed in an old *Punch* cartoon—" 'ere's a furriner, let's 'eave a brick at 'im," is still far too prevalent in much press and public opinion. It has to be countered within Christian society until it is universally condemned.

(c) No African or Asiatic student in this land ought to search in vain for a hospitable welcome in Christian society. There should be neither strangers nor aliens at the doors or within the walls of our churches. Of course, if we don't accept the social code of the New Testament within the Church that is another matter. What the effect of a church acting wholly in the spirit of Christian brotherhood in this land might be upon the progress of Christianity throughout the world can scarcely be conceived for it has never yet been wholly tried. The conquest of Christianity as a world gospel has to be accomplished within the churches of the homeland before it can be secured in lands beyond.

(d) The whole force of Christian opinion should rally to the support of the great international movements which express the mind of Christ in human affairs. There should be no equivocation, for instance, in the backing which the churches give to the work of the League of Nations. Any public man who sets forth to advocate measures for the amelioration of human suffering or who attacks great social evils ought to feel that he can rely to the uttermost upon the support of Christian opinion. Should it not be made clear, once for all, that the Church is not the easy agent of press sensationalism, or of party politics, and that the pulpit cannot be tuned, but that in all things Christianity has a doctrine and a policy of its own? The way to remove from the Christian church the slur of political partisanship is not to avoid political subjects, but to act above them on great humanitarian and Christian lines of opinion.

(e) Our frequent aloofness from the woes and needs of mankind is unworthy. The evil that lies at the hearts of the wrongs of India or China, and the injustice which inflicts its ills on the world's women and children at home or abroad should profoundly disturb our Sabbath peace. We may not cease from mental fight nor can our sword sleep in our hand, while the souls of men are hungry and their hearts are sore with grief. There's a cry from Macedon, "Come over and help us." The call of the new world situation is a cry to Christ Jesus. And *He can save*.

INDIA, OLD AND NEW.

I.

Mr K. T. PAUL, B.A., O.B.E.

It gives me very great pleasure indeed to have this opportunity of expressing the indebtedness of India to the missionary zeal and service of Scotland. To the roll of the great benefactors of India who have come from the shores of Europe—and they are many, and in many lines of service—Scotland has made an honourable and considerable contribution. To this audience I need only single out the names of Alexander Duff and William Miller, whose lives have made a difference not only to the thousands who came in contact with their personalities, but to generations who have come after them.

1.

The subject assigned to me is “India—Old and New.” It is well that the Old and New are brought together in this manner. New India can never be understood except in the light of old India. India’s future is impossible to forecast, except with an adequate understanding of old India.

Let us then investigate some of these elements in old India which have a bearing on the missionary purpose, and, may I say, the missionary ambitions of the Churches of Scotland. India through a discipline of centuries discovered certain truths in the realm of the spirit, and, what is almost equally important, related those truths to the everyday life and activities of the individual and of society. We notice standing out prominently the truth of the unity of all things in the mind and life of God. Reality is not in what is perceptible to the senses, but down below in the core of things. On the surface diversity is obvious, as also pain and death, but below there is a great music of harmony and unity of life and bliss. Man differs from man, man differs from animal, animate things differ from inanimate things, star differs from star, element differs from element. There is not only difference but conflict, and they all pass away. But beneath all there is the great Spirit of the Universe, Whose manifesta-

tion it all is, and Who is one and single, Who ever lives and loves to work out their evolution. This truth extends also to the realm of good and evil, and there is the indomitable fact that God is labouring through the ages to secure a harmony where good shall win and evil disappear. To the average Hindu of to-day a characteristic feature of mentality is a vivid sense of the immediate presence of the supernatural in the whole range of his life and existence. When it is said that the Hindu is born religiously, grows religiously, marries religiously, performs every important act of social life religiously, is burned religiously, and, thereafter, the anniversary of his death is celebrated religiously, it is no chain of superstitious ritual that shrouds and darkens life, but a veritable realisation of the presence of God through the whole of his life, and, thereafter, through successive existences until he shall be perfected.

How was this effected? How was this truth made current coin among a great mass of people, who were being continually augmented by the accession of other races and nations, who were being repeatedly convulsed by invasions and dynastic wars? The secret of this achievement is to be found in a social system which took perhaps a few centuries to evolve, but still was perfected at a very early age in the life of the people of India. This was the wonderful system of caste, which secured for India its beautiful arts and crafts, its literature and philosophy, its social solidarity and spiritual life. This was the system, which with its obvious and deplorable evils protected society from individualism and saved it from the tyranny of wealth. With unparalleled vitality it stood the shocks of the worst political and natural convulsions through a course of many centuries, when the doors of India were never shut, and when everything excellent produced by her peoples attracted hosts of invaders and adventurers to enter in to spoil and desecrate.

The power which maintained this social system in this degree of vitality was not placed in any centralised administrative power, which executed its authority by physical force, but was placed in the force of public opinion which operated in the form of Dharma. Dharma is so peculiar to India and so vital to its spirit that there can be no real understanding of India without securing something of an insight into its nature.

Dharma is unwritten law ; it is written only in the tablets of the conscience. But Dharma is not the conscience of the individual, it is the conscience of the community. Nor is Dharma mere custom and tradition, depending as most customs and traditions on the convenience and the material advantages of a community. It is revised by the highest ethical standards which religion continually propagates. Dharma depends on religion and religion depends on Dharma, and so by a process of action and reaction, religion gets its continuity from Dharma, and Dharma is continually improved in standard by religion.

These are some of the best elements in the spirit of old India which come prominently to the mind of the observer. The Eternal Reality is God, who lives and suffers to redeem Man and the Universe by writing in the hearts of His people His great Laws of Life, individual and social, and by assisting them to come through discipline into harmony with His Peace and Bliss. Such is an indication of the fundamental spirituality of old India, expressed in popular Christian phraseology, and, therefore, not perhaps precisely accurate in all its connotations, but fairly approximate for our present purposes of investigation. If there is any accuracy in this presentation at all there must be in the Winter of India factors of life and spirit which bear a close relationship to the truth that is in Jesus Christ.

2.

Now let us turn immediately to a consideration of New India. We shall assume that New India is to be reckoned from the time that Western culture began to make an impression upon India. This was effected chiefly by English education. Britain has had time to spread it throughout the length and breadth of the country.

The spread of Western education in this manner was not merely through the Government colleges and schools, which were and are conducted without reference to religion ; a considerable share was taken by the Christian missionaries, who established and conducted some of the most important colleges in every province of the country. The Western culture which spread over India was, therefore, not merely materialistic and scientific, but also comprised the ideals and the spirit which issue from the religion of the Hebrews and the religion of Jesus and His disciples. More than the intellectual

appeal, the lives lived by these Christian educators, in some cases in close fellowship with the keen young manhood of India, bore fruit in many ways.

The first two or three generations of Indians who came under this influence were dazzled by its splendour and newness. It was like the story of a great adventure, which a company of strong and adventuresome young men had successfully achieved, and opened up a route to the Promised Land. The chief attraction of the Promised Land was, that man ruled as king over nature. The Promised Land also shone with a splendour of liberty ; power and influence was available to everyone who made reasonable exertion ; the shackles of society began to be galling for the first time. Every man must have his chance ; every man has his rights. There was also the splendour of national independence. Patriotism had been celebrated, and heroism worshipped in old India as the virtues of the warrior caste ; but now it was exalted to national importance, conceived on a national scale, and a new niche was set up for the new great god, 'the nation' conceived in political connotations. This Paradise also shone with the splendour of the vigour of Christ. The heights to which He rose in His manhood, and the heights to which He summoned everyman, however weak, as to a heroic enterprise, were thrilling with hope and joy.

The results were not long in emerging. It has ever been the characteristic of India to express her deep experiences in the form of religion. So there came out a new great religion, the Brahmo Samaj, which summoned India to accept unquestioningly all that is best in Western ideals and culture, without any real reference to the ideals of ancient India. In a decade or two, however, this was followed by serious disillusionment, which was expressed in other religious movements, the Arya Samaj, the Theosophical movement, the Ramkrishna Mission, and the Saiva Siddhanta revival, some of whose manifestations were in an exaggerated adherence to old Indian ideals, though some other of their manifestations necessarily were caused by the influence of the new ideals from the West. This again was followed by a change in the attitude, the one in which we are to-day. The pendulum having swung from the one extreme to the other is righting itself in the middle. India is realising some-

thing of a truer perspective of the things that really matter, whether foreign or indigenous.

In the first place there is the staggering disillusionment that Western culture is not all Christian culture. Probably the most effective discernment was at the time of the Russo-Japanese war. Europe had professed to admire Japan, for her art, for her *bushido*, and for her willingness to learn from the achievements of other nations. But there was no adequate recognition of her as a nation among nations until she defeated by physical force one of the acknowledged great powers of the world. Then she was immediately promoted in the estimation of the statesmen and even the citizens of the West, as one of the first-class powers in whose hands the destinies of the human race, its peace, commerce, prosperity, and so-called "progress" were to rest. This was no standard of Christ. The contrast was terrible. Then there broke out the great war of 1914 between "Christian nations," and it was a perplexing problem in millions of homes of India that after a continued peace of 100 years there should break out a brutal, barbarous, fratricidal war among peoples at whose shrines of wisdom India had humbly sat to learn, in wonderment at their achievements in science, literature and philosophy.

Then again there was serious doubt as to whether the social system, organised on the much boasted principle of personal liberty with all its unchecked competition as between man and man, as between capital and labour, was really Christian in its essence. There was also a serious question as to whether the class spirit, based upon property, was nearer to the mind of Christ than the system of caste which protected the widow and the orphan and which guaranteed quality in art and learning, and which did rise successfully above qualifications of wealth and its power.

In the second place there was an awakening to the worth of what had been achieved by our forefathers during many centuries of painful discipline. The call was really to a renaissance of everything that is worth while in the heritage of India. It was seen first in a revival of letters; the great vernacular languages spoken by twenty, thirty, forty millions of people, such as Bengali, Maharatti and Tamil, the great streams of whose literature were

arrested when the English system of education was popularised in the country—these took a new lease of life: poetry, fiction, drama, songs were put forth with great vigour, some of it of high standard of beauty and power. Then there was a study of Indian history, folk-lore, philosophy and social structure. The whole economic side of the situation came for fresh investigation, industrialism versus agriculture, rural economy versus urban organisation, became subjects not only of poetry and fiction, but also of serious scientific investigation. There was a continual system of fresh discovery of treasures of literature, productions of the greatest minds of the past ages. With the discovery of Kautilya's Arthasastra, the science of Indian polity has just come in for investigation; and already valuable lessons are being drawn, such as will be of enormous assistance in the reconstruction of our rural economy as a normal foundation for the whole State. India sought to examine her rightful heritage, wrought for her at great cost by her fathers, and she was driven to the obvious conclusion that the wise course lay in a development of her own heritage in the light of the best that the West has to offer to her.

In the third place it may be mentioned as an unmistakable fact that modern India recognises Jesus Christ as a supreme criterion of the excellence of human achievement in individual and social life. A moment ago I claimed that India had realised painfully that Western culture is not Christian. That very statement implies that thoughtful India is not confusing Christ with Western civilisation, that it estimates Him as on a far higher pedestal than the level to which the West has yet reached. The most convincing evidence for this is to be found in the universal comparison of Mr Gandhi with Jesus of Nazareth, whom he had himself done so little to exalt before the mind of India. One sees it in the Indian press, English and vernacular, one hears it in the songs that the very beggars sing in the streets and bazaars, one finds it in the conversations in the clubs, in the corridors of colleges and courts, in the offices and promenades, in all the places where Indians come together; men and women speak of it, the very boys and girls think of Jesus Christ when they speak of Mr Gandhi. This was such an arresting circumstance that I tried to ascertain what were the particular elements in the

character of Jesus that were appealing to the mind of India as a result of Mr Gandhi's career. To my observation they seem to be these :—

Jesus was selfless. He never thought of Himself, but always of others, always of those who were in need, those who were oppressed, those whom He could help.

Jesus was tender to children and to women. Jesus championed the cause of the sinner, the depressed as against the powerful and the influential in the community.

Jesus never hid anything in favour or fear of friend or enemy. To Him it was always Yea, Yea, and Nay, Nay. All His plans were above board. All His recommendations, as well as His denunciations were public, in the courage of the truth for which He stood.

Jesus was a man who refused to compromise principle with expediency. Jesus was willing to pay every price in personal sacrifice and suffering for the sake of His principles.

Jesus failed in the judgment of the world, but He won where results abide in the heart and the spirit of humanity.

Jesus taught *ahimsa* and dared to apply it to the ordinary affairs of individuals and nations.

A recognition of the supreme beauty and the strength of Jesus Christ is nothing to be wondered at in the case of India. All her spiritual discipline and heritage have been along such lines that she needs only an introduction face to face with Jesus to realise His greatness. And when the present conflicts shall be a memory and India comes to reckon in proper worth the contributions of the West, she will reckon this as the most fruitful and most excellent, the introduction of Jesus Christ to her mind and heart.

This recognition of Jesus Christ operates in the subconscious of India as a criterion in both directions. It is applied freely to weigh the merits of the life and actions of the Western people. It silently undermines the hold of India on her indigenous things which are not in consonance with the standards of Christ. It is rewriting India's Dharma for her.

This third stage in the reaction of India to the West will also be expressed perhaps in a new great religion, in which Gautama Buddha may be brought back to reverence, which may enthrone Jesus Christ as the supreme criterion of Dharma,

and which may specially devote attention to social service and the elevation of the "depressed" classes.

If India is to go forward thence into a fuller submission to the person of Our Risen Lord, a great deal depends on the Churches in the West, and no less on the Churches in India.

3.

It is no ordinary situation that Christianity has to face in India. The nationalism that has gripped India is not merely political. It covers the whole of life: literature, social organisation, industrial reconstruction, and, not the least, religion. And what it is indispensable to realise is that it is consciously led by the Intelligentsia who in every century have guided the evolution of life in India. *They* wish to know clearly whither Mother India is to go forward in this new age.

They cannot forget the past. They cannot forget that God has been ever with India. They cannot forget, for instance, that the forces, already nearly 2000 years old, which went out of India to civilise the whole of Asia in the fourth century B.C., have gone on to this day, reinvigorated in every age for fresh enterprises in many fields of life. On the other hand that aspect of nationalism which resents the foreign impact because of its assumed superiority and suspects the influences which are thrown at her without reference to her own indigenous heritage, that attitude of resentment is a passing phase. It is already passing away. It is already giving place to a calmer and discriminating attitude in which what is good and really worth while in the foreign influence could be welcomed and absorbed.

But India hates revolutions. She had a doctrine of evolution many centuries before Darwin came on the scene. She has to deal with races and peoples in different degrees of culture and no culture. The Intelligentsia of India faced the task of gradually lifting them up by processes of mass education. Considering that only a few lakhs of Aryans came into the country and had to deal with many millions of other races already well-established in the whole peninsula, considering also the many invasions and emigrations which brought into her midst divers peoples from distant parts of Asia, it is significant that her religion and social system enveloped them all, that her fundamental, spiritual, and

social ideals are current coin among the masses, and that the outer untouchables are only fifty millions.

The Intelligentsia now want to know whether they are to continue to lead their own people to new projects which the modern times demand, or if somebody else who knows not the spirit of the people, who are utter strangers in every way, are to dash about among the people, pulling down, and building up in accordance with plans, which have answered well in their own country. Christendom should try to understand sympathetically the hesitancy of the most responsive Indians to allow full freedom of action to the foreign forces in India. The West has walked right up into our midst as it were, and with all goodwill invited *our* co-operation in the rebuilding of *our own homes*. With characteristic courtesy we waited for some time to see the results. We understand the situation somewhat better now. We realise that our homestead has got to be rebuilt in important directions, but we would rather have the co-operation of the friendly visitor than that the guest should take charge of our inglenook, and ask us to assist him to carry out his plans.

It cannot be a matter of regret to the Churches of Scotland that India wants to apply the test of Jesus Christ and His standards to the organised religion of the West and its various expressions in life. On the other hand, it would be a matter of gratification that the work of the messengers they sent out in the name of Christ has brought about this result. It is the life, the fellowship and the teaching of the sons and daughters of Scotland and the other countries of the West that are responsible for the recognition by India of what is really implied by Jesus Christ. I take it that Scotland will want this process to continue until Christ is more and more accurately and adequately recognised in all the aspects of the truth that is in Him.

To the average Indian it is practically inconceivable that there should be any human being who is not dominated by some religion or other. Every Indian belongs definitely to some religious sect, Hindu or Moslem. Accordingly every white man who comes into India is taken will or nil as a witness to Christianity. It never gets into the real consciousness of the Indian that many a white man whom he meets with is frankly not a Christian, even in a nominal way.

With this in mind it should be realised that the contact of Britain with India is not only on the missionary side, but along many other points. There is business, industry and finance; there is administration in all the branches of civil service, revenue, police, judicial, agriculture, forest, excise and so forth; there is the Army; then there are the planters; there are the men engaged in education; and not the least important, there is the British Press in the country. All these contacts are judged by the criterion of Christ.

If then Scotland is to present Christianity to India at every turn, it redounds as a responsibility upon your Churches, your homes, your colleges, your business organisations, your national and international policies. Of this it is not for me to say more.

It also depends upon the attitude that you should insist on your representatives in India taking towards the peoples and the problems of the country. Soon after the new reforms were launched in India, one of the very leading daily papers of London concluded a long editorial with the noteworthy sentence, "We went to India as conquerors, we remained there as sahibs, we shall not continue there as servants." I know that there cannot be a more startling misrepresentation of the true mind of Britain towards the question. But this was reprinted in many papers in India, and it cannot at all be contended that the lie has been given to it in any effective way. If Scotland is really to present Christ to India, all her representatives there should present the best attitude of their own people towards the many needs and many problems which absorb the attention and aspiration of India's peoples and her leaders.

In India to-day the tragedy of the situation is the loss of mutual confidence between the two races. Whatever the reasons for that may be, it is absolutely clear that in the interests of both countries confidence should be re-established. This war-weary world is dreaming of a League of Nations which will abolish the necessity for an appeal to Force, and enable the peoples of the globe to live together in friendly co-operation. Meanwhile God has linked India and Britain together in a league and given 100 years to work out their relationship on a basis of friendly co-operation. If after a century of intimate relations along many phases of life and

business we conclude that confidence is lost and cannot be re-established, we shall have demonstrated to the whole world that the idea of a League of Nations is a dream that is totally impracticable.

Confidence cannot be re-established excepting on a basis of equality and friendship; never on an assumption of dominance or superiority or even benevolence. In other words, it is on the basis of a Christian attitude that confidence can be re-established. This Christian attitude of friendship is largely an individual matter. It is by multiplying individual friendships along every line that any public declaration or formal principle could be effectively expressed. Christ has to break out through human personalities, an undertaking which has ever been fraught with difficulty, suffering and humility; more especially so at this juncture.

India is so large and its problems so infinitely complex that no foreign agency can really grapple with them and work out their solution by direct effort. India has to help herself forward in all directions; the Indian Church has to shoulder practically all the responsibilities that usually comprise the programme of a Mission. The most effective contribution of a foreign mission to India is in a human presentation of the person of Christ to the men, women and children of India, in training Indian leadership, and in assisting Indian organisations and enterprises.

II

The Very Rev. J. N. OGILVIE, D.D.

It is both a necessity and a duty to-day, when speaking concerning India, to define one's terms. For there are many Indias—and no two of them are identical. There is the India of the Hindu, the India of the Mohammedan, and the India of the Christian; the India of the 'literates' (ten per cent. of the whole population), and the India of the 'illiterates' (the other ninety per cent.); the India of the Caste man, and the India of the sixty millions of 'Untouchables.' Each India has its own distinctive connotations. Yet far too often these differences are ignored, and we are told that 'India'

thinks this or demands that, when the thought or the demand really concerns only one or more groups of the many sections that make up India's mighty whole. So it is good to define one's terms.

The 'India' dealt with here is *Christian India*; "Old India" means Christian India of thirty years ago (when through twenty years of residence I knew it well); "New India" means the Christian India, which was seen in a tour through India last cold weather—when striking contrasts between things as they are and things as they were, faced one in every district visited.

1.

In the Christian India of to-day there are three features in particular, that mark it off from that of a former generation; and all three speak of notable accessions of strength.

(1) There is the new *Church-Consciousness*, which to-day is steadily increasing in strength in the Christian community. Thirty years ago such a thing hardly existed in the community as a whole, but was confined to individuals. The loyalties of the Indian Christians then concerned the *Missions* that had been instrumental in the religious evolution of themselves or their fathers. To these missions they were very loyal, very attached, very conscious of their indebtedness; and in the local church or congregation which was an adjunct of their particular mission (and in common thought decidedly subordinate to it), they found their accepted and natural spiritual home.

To-day this stage is rapidly becoming a thing outgrown. Of the rank and file of the community, especially in the country districts, it may still be fairly true, but with most of those who lead, and by speech and influence are moulding the church of the future, it is a thing of the vanished past. *Mission-Consciousness* has given place to *Church-Consciousness*. Life centres not in the Mission but in the Church; and the warmest and most active loyalties of the people tend more and more to be transferred from the lower to the higher organisation. It is a right welcome advance; and nothing has helped it more than the creation (largely on missionary initiative) of wide-spreading church organisations, whereby individual congregations and sometimes whole denominations have been welded together into ecclesiastical systems with their hierarchy of

church-councils or of office-bearers. In these councils Indians play the chief part, both numerically and influentially. To witness such an ecclesiastical court in action as the General Assembly of the "Presbyterian Church in India," or, that of the "South India United Church," is to realise how strongly the Indian Christians to-day are gripped by the consciousness that they are themselves an integral part of the Church of Christ.

(2) Quite as marked, and at the present moment even more in evidence is the *Indian-Consciousness* that pervades the Christians of India. Time was, and not very long ago, when an Indian Christian was thought to be of necessity, a denationalised man, who had sacrificed his Indian birthright by his acceptance of the Christian religion. So the Hindu and Mohammedan openly asserted, and the Christian did not, in many cases, trouble to deny it. India and his Indian heritage seemed to him well-lost for Christ.

To-day this attitude is non-existent. Christians as a whole repudiate it. In their Church life, in their social relations, and in the sphere of citizenship they emphasise the Indian note in their composition, and insist on playing their proper part in the national life. On many of the public boards in the great cities, on all the University Senates, and on the recently constituted Councils of the State, their community is duly represented. Their contention is that the Christian Indians are the best Indians of all, and their endeavour is to demonstrate that this is true.

(3) A third feature that impresses in this New India is the *stronger individuality* which now marks those Indian Christians who are representative of the advanced wing of the community. This is very noticeable and is largely a result of the increasing numbers of educated men and women who are now found in the community. How great the progress in this respect has been, may be judged by the increased proportion of Christians among the students of such a college as the Madras Christian College. Twenty years ago ten per cent. of the total were Christians; to-day of the 800 students in attendance, 200 are Christians. With the women of the community the advance has been hardly less marked, and to-day the Girl's Schools of India are largely taught by Christian women. In the training for the ministry similar progress has taken place. Higher

standards of education are everywhere the order ; and for specially promising students the Theological Colleges at Serampore and Bangalore supply a training not unworthy of the Churches of the West.

The results of these striking developments are such as might be expected. With an increasing number of highly educated men and women in the community, their individuality and personality demand and receive freer scope ; and an independence of judgment and outlook and life, such as the previous generation never knew, is now everywhere in evidence. Of this has been born a sense of responsibility—personal, communal, and national—and there is a healthy desire to keep moving onward. All this is very much to the good ; and it may be safely asserted that Indian Christians to-day—with the exception of those who belong to the “ Depressed Classes ”—are among the most progressive of India’s citizens ; while among the “ Depressed Classes ” the Christian element is easily the most hopeful.

2.

These are great changes to have taken place within a generation—so great, indeed, that it would be difficult to find a parallel transition of equal moment and rapidity, in the record of any of the older Christian lands. In Church-building as in Nation-building India has been trying to do in a few years what Europe has required centuries to accomplish. The endeavour has achieved much success ; but it is not to be wondered at that in India, as everywhere else where a similar speeding-up has taken place, some less desirable accompaniments should also have appeared. Even with ourselves, where the changes though great have not been nearly so far-reaching and sudden, the “ Georgian ” is somewhat apt to overrate and overstate his superiority to the ‘ Victorian ’ ; and when the ‘ Georgian ’ gets hold of the reins, whether it be in Church, or State, or Industry, bold developments are initiated and sweeping judgments on other days and other ways are pronounced—some quite justifiably, but others—not so.

With the Christian India of to-day there has been something of this tendency also ; but the wonder really is that it has not been even more pronounced, seeing that India is as it is to-day.

When a community or an institution amongst ourselves sees visions and dreams dreams, and shoots forward to attain them, any undue excrescences are sure to disappear under the influences of the placid life that encompasses those who strive, and an ultimate orderly development may normally be expected. But in India to-day there is no placidity. There is an abnormal excitement and unrest over the whole land. How far spontaneous, and how far manufactured, does not concern us here. The fact remains that things are so; and that it is in this atmosphere of unrest, political instability and wide-spread experimenting, that Christian India has been moving from adolescence to manhood. To expect excessive sobriety of judgment or of speech, and unfailing prudence in action, would be foolish. Inevitably the environment has told, and its influence has been of a varied character—often very helpful to the thorough ‘Indianising’ of the Christian community, but sometimes a little hurtful to the spiritual life of the Christian Church. Particularly in one direction has this been very visible of late.

The reference is to the *over-intrusion of the political element into the Church’s life*. Politics run riot in India to-day. They seem to be almost the religion of many Indians who figure prominently before the public; and there is a tendency on the part of some of the Indian Christians (but by no means all) who lead in the councils of the Christian community, to carry into these councils the attitude that marks the extremer ‘politicals’ in the secular sphere. Criticisms passed in the latter sphere on the Government, the British officials, and the Government’s policy, are closely paralleled by criticisms offered by Indian Christian speakers on the British Churches, the missionaries, and the policy of the missions.

Probably something of this is quite unavoidable in the perturbed conditions of the day, yet it does not make for sweetness and harmonious progress. After all, British Missions and Missionaries stand in a far more intimate relation to the Indian Christians than does the Government to the Indian people. Between the Missionary and the Christian there is a record of service, and sacrifice, and friendship, and love, that has no parallel in political life; and when Christian Indians seem to forget this,—well, it is a pity. So I felt last December, when in Calcutta I heard a leading Indian Christian

address a body of Missionaries. It was an able speech, and in seven emphatic words of counsel he "dealt faithfully" with the missionary body. But when I say that every word was one of adverse criticism referring either to things not done or to things done amiss, and that not one word of all the seven had any accent of appreciation of things done and done well, it will be admitted that something is in need of amendment. One does not deprecate criticism of missions or of missionaries. If they deserve it, it is good that it should be spoken. But there are ways and ways of doing things.

Less to be wondered at is the influence which present political developments are having on the duty which above all others, now confronts both Missionaries and Indian Christians. This is the settlement of the right relation between Indian Church and Western Mission. How much of the operations and the responsibilities hitherto borne by the missions, should now be transferred to the care of the developing Indian Church? This is the problem of the hour. Here the analogy of political India is very much in place and the pressure for a more rapid transfer of agencies to Indian hands, which is urged upon the Government in the political sphere, finds an echo in every mission field in India to-day. And in some respect, with fuller justification, and more convincing reason than is always the case with the political demand. Yet here also there is a way of doing things, and the closer bond of Christian brotherhood needs to be kept in mind,—and that by both sides of the brotherhood—more than is sometimes the case to-day.

3.

The problem is not very difficult so far as theoretical principles are concerned, but when the practical details of the solution come to be considered it is quite another story. Here all that one has space to say is that, however difficult, it *must be solved and solved speedily*. Too much depends upon the solution to permit indefinite delay. It is not Christian India alone, nor Western Missions alone, that urgently wait for it; India itself requires it. What India is groping for, in all the turmoil of to-day, is a right relation between Indian and European,—and also between Indian and Indian—in the government of the country. Differences in race, in religion,

and in civilisation make successful co-operation between the diverse human elements exceeding difficult. By Christian India the very same problem is faced,—but with one great modification. *Here the antagonism based on religion has vanished quite away.* Racial differences persist; and so do the differences based on varied civilisations. But these diversities when touched by Christ have no longer power to keep apart from each other, men who are one in allegiance to Him. So we Western Christians declare,—so Indian Christians declare—and India waits to see the miracle full wrought. It must not look in vain. “If Western Missions and the Indian Church cannot agree,” said a wise and experienced American Missionary to me, “Christianity, as we represent it, has failed.” But there is to be no failure. What most of all hinders rapid success is the present over-strong infusion of the political spirit in the mind of Christian India—as in all India—but this cannot endure for very long. Already it shows signs of weakening, and with its reduction to proper proportions the right relation between Church and Mission will speedily be reached. God speed that day! For Christian India has a work to do here for all India that can be done by no other agency. It has to demonstrate with convincing power, that through Christ there *can* be reached that unity of East and West for which India longs. In speech this has long been declared; now it is for Christian India to proclaim it in the life, alike of Church and Mission.

4.

Strange are the ways by which God brings the peoples of this earth to do His will. For many a long day has Christianity been to India an alien faith, and its followers a feeble folk, outcasted and despised. And now comes this day, when India is thrilling with a new hope—the hope of Nationhood. By devious roads she seeks her goal, but every road she finds blocked by obstacles of her own devising. Old hatreds, old feuds of tribe or people, old distinctions emphasised by caste or creed, make it hard to reach a real and living unity. The wolf will *not* lie down with the lamb, nor will the leopard fraternise with the kid. Yet all the time in her very midst the miracle is being wrought, for the Indian Church is just a little bit of Nationhood worked out before the eyes of all.

Here the wolf and the lamb, and the leopard and the kid, the calf and the young fatling together keep happy company for the good of each and the enrichment of all. It is a Nation in miniature, a picture of what India fain would be—and may we not say a prophecy of what India will surely be, when she submits herself to the leading of the Little Child—God's Great Son, the Redeemer King of all Mankind, the Lord Jesus Christ.

III

The Rev. E. W. THOMPSON, M.A.

It cannot be the intention that I should attempt this morning a comparison between the India of immemorial antiquity, remote from and untouched by Western civilisation, and modern India, which has undergone so many and so profound changes. I shall refer to two differences only separating the India of to-day from the India of yesterday, the Georgian from the Victorian epoch in British-Indian affairs. The first of these is a political institution—Democracy. Innumerable novelties obtrude upon the gaze of the observer in India, such as collars and frock-coats, soda-water and biscuits, bungalow suburbs and electric tram-cars, the talking machine and the picture-house; but the most startling, significant, and disturbing innovation of all is Democracy. The Hindu law books unfold the theory of the divine right of kings, and Indian princes illustrate the practice of despotic rule. Neither under Hindu nor under Mohammedan dynasties did India experience a mode of government resembling Democracy.

The second new thing is not a political institution, but a political temper or attitude. Externally and superficially the India of a generation ago was tranquil and acquiescent; the India with which we have to do is turbulent and resentful. The most articulate part of it has been in passionate revolt. That highly esteemed Indian Judge, the late Mr Ranade, in his day a genuine religious reformer and a powerful political leader, used to say that the British Raj appeared to him in the guise of an incarnation of justice. Doubtless it was stern and cold of aspect, but it was to be respected as an afflictive dispensation of Providence, and submitted to as a discipline necessary to India's ultimate restoration. To Mahatma

Gandhi, on the other hand, the British Raj is a 'satanic system which has emasculated his country in body, mind, and soul'—a thing so evil that there can be no commerce with it, but it must be immediately and utterly destroyed.

Ladies and gentlemen, it seems to me that if we are to emerge safely from the testing of these days, there must be a mutual declaration. The Briton must show his heart and mind to the Indian, and the Indian must reveal himself to the Briton. Now what is our thought towards and our desire for India? If I may not pose as an exponent of the subtle and more elusive Hindu, let me at least speak for my less complex countrymen. Allow me this morning to remind you of the words of two great men who lived in the crucial formative period of British India. Lord Moira, better known as the Marquess of Hastings, was the soldier-statesman who completed the work of the great Governor-General Wellesley, and removed from the field the last Indian power which might dispute with any prospect of success the British claim to the suzerainty. On the evening of the day, when he had overthrown the Mahratta Confederacy, he wrote in the Diary which he kept for the eyes of his youthful daughters—"the dear little companions of his expedition"—

"May 17, 1818.—A time not very remote will arrive
"when England will, on sound principles of policy, wish
"to relinquish the domination which she has gradually
"and unintentionally assumed over this country, and
"from which she cannot at present recede. In that hour
"it would be the fondest boast and most delightful
"reflection that she had used her sovereignty towards
"enlightening her temporary subjects, so as to enable
"the native communities to walk alone in the paths of
"justice."

There are defects of expression in this passage and a superior manner which we may find irritating, but these superficial blemishes ought not to conceal from us the essential nobility of the purposes of this soldier. In the hour of conquest his mind turns at once to the education of the people, and he foresees Self-Government, *Swarāj*, as the end of the British administration.

Now let me refer to one of Moira's great lieutenants in

the making of war and in the making of peace—Sir Thomas Munro. He was born in this city. His father was a West Indian merchant, whose country residence was Northwood-side House. In the Kelvin Thomas took many a morning plunge, and seated in a tree overhanging its waters he revolved the thoughts and dreamed the dreams of a high-spirited boy. He went out to India as a cadet in the East India Company's service, lived for many years in the most intimate relations with the village cultivators, and rose to be Governor of Madras. His mind, like Moira's, was occupied with the problem of the future, but he improved upon the plan of the Governor-General. He regarded "moral improvement," culminating in self-government, as the goal of our rule ; but he insisted strongly that a merely literary education without employment in the great offices of State could never raise the character of a nation.

In his "Minute on the State of the Country and the Condition of the People," dated 31st December 1824, he wrote :—

"The advocates of improvement do not seem to have perceived the great springs on which it depends. They propose to place no confidence in the natives, to give them no authority, and to exclude them from office as much as possible ; but they are ardent in their zeal for enlightening them by the general diffusion of knowledge. Of what is even the use of great attainments, if they are not to be devoted to their noblest purpose, the service of the community ? Our books alone will do little or nothing. We should look upon India not as a temporary possession, but as one which is to be maintained permanently, until the natives shall in some future age have abandoned most of their superstitions and prejudices, and become sufficiently enlightened to frame a regular government for themselves and to conduct and preserve it. When such a time shall arrive it will probably be best for both countries that the British control over India shall be gradually withdrawn."

This is not the untempered idealism of youth, but the judgment of a responsible and experienced administrator in the closing and crowning period of his public career.

When I hear men saying that we have won and hold India by the sword, that there is an ineradicable incapacity in the Indian, and that recent political reforms are the work of clerks wearing "blotting-paper cuffs at the India Office," I reply that they know nothing of the greatest men who ever represented us abroad. Those that gave us the British Empire are best entitled to tell us what was meant in the making of it. The mind and heart of Great Britain is that India shall become a self-governing country.

The hundred years which have passed since Moira and Munro wrote have not changed our purpose, but they have served to define that purpose. They have made it plain to the British people that the kind of self-government which is the inevitable outcome of our administration in India is Democracy. We should not feel that we had succeeded in our political mission if the end of our rule were that another Mughal Emperor or Poona Peshwa arose and brought India under the despotic sway of his one umbrella. Neither would it satisfy us, if the process of the "Indianisation of the services" were carried so far that the last British civil servant had been shipped home, leaving, say, a Brahman officialdom instead of a British. Neither a restored despotism nor a perpetuated bureaucracy, even though they be Indian, are what we mean by self-government. The Montagu-Chelmsford Report, the Preamble to the Government of India Act, and the Instrument of Instructions to Lord Reading have made it quite clear that "Responsible Government" is our definition of self-government, and this means a government in which an Indian Executive is made truly responsible to an intelligent and politically capable Indian people. In a word it is Democracy.

But, if that be the mind of Great Britain towards India, what is the Indian response? There is no concealment of or ambiguity in our purpose, but we need to know the thought of India about it all. I should be sorry to do an injustice to the dead, but my feeling about Tilak long has been that he, an orthodox Hindu and a Mahratta Brahman, inheriting the Poona tradition of Brahman ascendancy, desired in his heart of hearts a restoration of the old Hindu order with its intolerable political oppression and social inequalities. Mahatma Gandhi has never declared himself. More and more he has

become involved in vague inconsistencies. His political programme was purely negative and destructive. The British Raj must be swept away ; but what should be after the flood he could not or would not say. It is significant that when the aim of the National Congress was revised in December 1920, to read, "The aim of the Congress is the immediate realisation of complete *Swarāj*," a proposal to insert the qualifying adjective "democratic" was rejected without putting it to the vote.

The duty we owe to the inarticulate masses of India, to the memory of our fathers who wrought so valiantly and so well, and to the democratic faith within us requires that some assurance about the future government of India shall be given by the Indian leaders of to-day. My own conviction is that the majority of the Indian nationalists propose the establishment and extension of democracy in some form or other. It will not be necessarily just the kind which the British Parliament has introduced ; it may be something better adapted to the conditions and the genius of India, but still Democracy.

Fellow-Christian citizens, we have been looking at the political aim and achievement of our countrymen in India. May not Indian and Briton join hands and go forward in an honourable co-operation ? We have seen that in the course of one short century the ground has been cleared, the foundations have been laid, and the first storey has been raised of a vast edifice of popular government. That is the work of the State, what is the part of the Christian Church in this nation-building ? Of all forms of government, Democracy is the most exacting. It makes the greatest demand upon the average man. The political mission of Great Britain in India can never be fulfilled without an increase of public spirit and civic virtue. Our chief problem there is not how to find officials, but how to train the electorate.

The objection has been raised that with the diminution of the British element in the services, there will be an increase of corruption. Hinduism gives a very uncertain support to morality. Some of its popular gods are frankly immoral, and the Supreme Being, the Ultimate, is conceived of by the most characteristic and influential school of thought as one beyond the range of the distinctions of right and wrong—unmoral.

India needs the Hebrew prophetic teaching of the essential righteousness of God. But we have much more than that to give. In Jesus, "obedient unto death," choosing Calvary rather than deviate by an hair's breadth from the path of truth and duty, we have the pattern of the Man of perfect fidelity and integrity, doing the will of a righteous God.

Many, familiar with Indian conditions, have expressed anxiety about the fate of the lower classes in any self-governing system. We missionaries are rightly concerned for the welfare and progress of infant churches composed largely of out-caste converts. The Chairman of a mass meeting of low-caste people made the bitter complaint a month ago that under the reforms the new master was taking away the little that the old master had given. There is no natural alliance between Hinduism and Democracy. The twin doctrines of Re-incarnation (*punarjanma*) and Retribution (*karma*) are the upholders of the caste system. They discourage all efforts to change social condition and to better the lot of the depressed, not simply as futile, but even as impious. The Jesus, who taught that God is Our Father in heaven and that all we are brethren, who was a friend of sinners and touched the leper, is needed by this India of the incipient democracy.

There is another and more profound doubt which may be felt. Tilak is reported to have passed upon Gandhi the criticism, "Politics is not for saints: it is a game for the worldly." That is a typically Vedantin view of political-activity. The State, like the home and the mart, belongs, says the Hindu philosopher, to the world of illusion. While a man finds pleasure in Vanity Fair, he will remain within it and act according to its false principles. When wisdom comes, he leaves it and all the round of vanity. This is the pervasive pessimism of Indian thought: it is a poison-gas to progressive Democracy. We need to set Jesus in the heart of the national life of India to be the spring of an unfailing hope, and the strength of indomitable tireless endeavour. He "endured for the joy that was set before Him," and has left us as a part of His prayer, "Thy kingdom come; Thy will be done, as in heaven, so on earth."

Ladies and gentlemen, in old India Old Testament virtues sufficed for our fathers. By these they subdued kingdoms and wrought righteousness. But they belonged to the

patriarchal age and acted as benevolent despots. They have bequeathed to us a task even more difficult, for it is more complex and delicate, than that which they accomplished. We to-day are required to be comrades and fellow-servants. In new India we shall fail except we have New Testament graces—the charity, which is not puffed up, doth not behave itself unseemly, is not provoked, taketh not account of evil, but hopeth all things and endureth all things. This never faileth. Possessed of this, even we on whom has come the end of the ages may look to succeed.

SPECIALISED MISSIONS

MISSIONS TO WOMEN

I

The DUCHESS OF ATHOLL.

I FEEL it a high honour to have been asked to preside at this meeting to-day. A great missionary congress such as this, bringing together as it does distinguished workers from so many and such varied fields of service, with all the rich store of knowledge and experience that they can place before us, helps us of the Home Base, on the one hand, to a clearer vision of the magnitude of the task which confronts the Church abroad and of the devotion and statesmanship of those who are carrying it out, and, on the other, to a shamefaced admission of how little for the most part we at home realise what is being done and how far we fall short in our help.

Therefore, it is out of a deep consciousness of the ignorance and shortcomings of the ordinary member of the Home Church that I come to speak ; but I am glad to have an opportunity of recording my profound conviction that while all mission work must be regarded as important by those who seek the extension of the Kingdom of God, and while we may recognise the work among children and young people as offering prospects of the most lasting results, inasmuch as it constitutes the training of the future leaders of the Foreign Church, yet work amongst women must make a special appeal to the hearts of women in civilised lands.

For let us never forget what we women owe to Christianity. The great proclamation made 1900 years ago by the greatest of missionaries, that in Christ Jesus there was neither male nor female—words the significance of which must largely have escaped those to whom they were written—was the inspired statement of one of the fundamental truths that was to distinguish the new religion from every other religion in the world. It was the proclamation of the spiritual equality of woman with man—of the equality of the sexes in the eyes of God. And though the women of civilised countries may

feel that they have had to wait for other forms of equality—social, educational, vocational and political—and some among them may feel that these may not yet have been completely achieved, who among us to-day can deny that great and wide as is the gulf which separates the educated Englishman or Scotsman from Hindu, Mahommedan or untutored African, greater still and wider is the gulf that separates their respective women folk? The place of these women in their own social system is, generally speaking, such as we can hardly consider without a blush. The extent of their suffering, mental and physical, penned up in stuffy zenanas, without interests, occupation, or physical recreation, too seldom having the benefit of skilled attendance during sickness, or, as in the case of the African woman, bought in marriage for the sake of the work she can do, bearing the double burden of her own and her husband's toil beneath a tropical sun—is such as one can hardly bring oneself to contemplate. Surely as St. Paul, his whole being transfused with the glory of the spiritual freedom which Christianity had brought him, wrote that he was debtor to civilised and uncivilised alike, until he had proclaimed to them the wonderful Message with which he was charged, so we who rejoice in the same spiritual freedom, and to-day more than St. Paul could possibly have foreseen, have cause to realise all the other forms of freedom and development which it has made possible, should feel ourselves debtors to those women who live within the deadening shackles of Mohammedanism, of Hinduism, or of the religions of pagan Africa, to do our utmost to release them from their imprisonment, and to make them partakers with us in the glorious liberty of the children of God.

I read just a day or two ago of a Hindu girl, who, owing to some difficulties in arranging her marriage, did not marry until the age of seventeen. As an unmarried girl, she could not go out except under the protection of relatives, and as her father was dead, and she had no near relatives to take her out, for eight years she remained indoors, or within the narrow walls of her home and its courtyards. Let us compare that with the life of a Scottish girl of to-day, with her hockey, her tennis, and her bicycle, and think of the enjoyment, the physical development, and healthy balance of mind and body that games and physical recreation bring her, and ask

ourselves if we are doing all we can for our sisters in non-Christian lands. The needs of these lands for workers trained in education and health—two of women's chief spheres—are endless. Yet we hear of schools short of women teachers, and hospitals standing empty for lack of medical or nursing staff. Great is the profession of a teacher, great the devotion of a nurse, the skill of a doctor, but greatest of all, it seems to me, are these professions when they are practised for the benefit of those of other race and colour, of other speech, reared in different social customs, offering perhaps comparatively few points of mental contact—their limitations and prejudices the inevitable product of centuries of ignorance, of shackling conventions, and of superstition. May more of us who have received training in these great professions realise the unequalled opportunities offered in the various foreign fields, and may those of us who have not enjoyed the advantage of such training, seek more earnestly to meet our responsibilities towards our less fortunate sisters by our sympathy, our interest, our gifts, and our prayers.

II.

Miss J. H. KELMAN.

THE women of India stand to-day in a peculiar position. They are played on by currents of thought from West and from East. Modern political and social ideals influence them directly or indirectly. Yet, through all the unsettledness that these things bring, the past rules in the lives of the vast majority.

Millions of women still live in seclusion. The purdah may be absolute or it may be merely a remnant of what once was, shading off into a strange new freedom. Even if it is complete it is not necessarily protected from inroad. Educated fathers, husbands, and sons bring with them the restlessness of change.

The spirit of nationalism, touched with modern ideas on freedom and democracy, is the inspiration of the young educated women of India. They are pressing on eagerly to be abreast of all that seems most honourable, and most hopeful for the future, in the changes in women's position in the west. The wisest of them know that a sudden transition from seclusion to public life demands special training for new responsibilities.

Even for brevity it seems absurd to group women of such varied outlooks as either of these two classes contain. Still more vain is it to speak in one breath of the millions of the illiterate. As we think, they break up and fall into their several surroundings, in the villages, on the fields, amongst the mountains, in the cities. No hasty generalisations will do. In the most crowded city lane a woman, otherwise indistinguishable from those with whom she mixes, will hold her sari over her face as she hastens on her errand ; and the illiterate mother will take pride in the school prize won by her girl-child.

So the lines waver, and even in that land of rigid distinctions, winds of thought and feeling penetrate through ancient barriers.

Workshops, building schemes, mills and factories call for labour, and from less fertile areas long lines of men and women trek for the cities. It is not possible for the stranger to realise what this means for the Indian village-woman, nor to follow the strange battles between custom and necessity, which must be fought out half-unconsciously in her mind. The woman who stays behind is not left untouched by the atmosphere of change. Through city and village news passes continually. It may reach her through her boy, gathered by him as he sat, swaying to and fro, learning to read or to repeat, on the floor of the nearest post-office ; through the speech of the propagandist turned sadhu ; and through countless other channels. It may speak of nothing more distinct than a stirring in the thoughts of men, or it may urge definite action. It may leave nothing clear to the sight or hearing, but all the time it is penetrating, modifying, changing.

The simple Indian women with their power of devotion, with their quick sense of the divine, there, and fresh, and available, in spite of the extraordinary want of adequate outlet for these gifts in religious observances, and the lack of demand for their expression in daily life, have a power of appeal which it is impossible to make articulate.

It is to strangely difficult conditions that our women missionaries go out. They have to face the fact that changes will come ; to sympathise with the sense of humiliation that young India feels, and with its passionate demand for individual and for national self-respect ; and to remember, too, that no

political change, in itself, will meet the aspirations of the awakened human soul.

They go out to bear the mental suffering that comes in face of complications for which no solution seems available. But they go, too, with the assurance that no problem of co-operative life and conduct would remain unsolved if all men and women affected by it were living in the spirit of Jesus Christ. And so the supreme difficulty demands from them the constant effort to understand the mind of Christ, that they may act and re-act aright in circumstances of the greatest perplexity; that they may recognise, respond to, and draw out into expression, all thought and effort under whatever guise, that belong to the Kingdom of God.

But it is not only in a general way that this spirit and attitude will act. There are definite things needing to be done.

In the cities women's medical missionary work will increasingly involve the definite working out of an educational programme in co-operation with others and especially with Indian medical women, pioneers amongst whom are overcoming much in order to make their knowledge available for the poor and disinherited of their own people and to fight ignorance and time-honoured usages which tend to weaken the physical frame of Indian women and children.

Even during my first days in the country when I was caught by the charm of Bombay, by the beauty and colour of its streets, by the signs everywhere of an ancient and dignified civilisation, I found myself asking, again and again, "What is the matter with the babies?"

The multiple function of relieving suffering and curing illness; of finding out more exactly what medical education is needed, and of co-operating with others to give it, is demanded not only in the cities but also in the lesser towns and in the innumerable villages, where the need is often greater because of the absence of hospitals and dispensaries. Those who have stood beside the sick in any village on the plains during the hours just before sunset, when the dust is thick, and everything is burning hot, and the air itself seems, like a living thing, to close up and crush the life out, must wonder how any sick one recovers in those narrow dwellings into which scarcely a breath of air can penetrate.

Another practical demand is for education. Education is sheer gain when it enlarges the horizon of the individual, and leads to a more responsible standard of life. India has suffered from the loss of self-respect. The eagerness of her educated youth for all that will contribute to personal and national dignity, may serve as one touchstone among others by which to judge of the suitability of different types of education to different groups of children. Education tends to become standardised and that within narrow limits. More generous support from the home bases would set many a teacher free to think out and to teach the things that are vital to the progressive life of her girls.

Education must be followed up after school years in a much more effective way if much of its value is not to be lost. The need for simple healthy literature in the vernacular scripts is urgent. It is a need that is much greater in the case of women than in that of men who have opportunities that are not available for their wives and daughters.

These are specialised departments. There is a deeper demand for that which may come through any or through all of them. While India so far as she is articulate expresses her desire for independence, her individual women ask eagerly for friendship. The high privilege of the Churches' messengers is to seek to give this friendship; to keep it pure from insincerity; to keep it free from individual possessiveness; to express it in deepening and widening comradeship in thought and in labour.

In the early summer I heard Mr C. Harold Dodd of Mansfield College speak of Christ present in the world to-day, meeting the problems that He Himself had created by His life. That thought has associated itself in my mind with a vivid sense of the presence of Christ in India, independent of, though not separated from, the Indian Church and the missionary organisations; working through these and accepting their co-operation, and yet Himself directly accessible to all.

An Englishwoman who had met discouragement in her work for Indian pupils, said to me, "I am learning to be content if I can only make it easier for them to know Christ when they see Him." Already in Indian papers the judgment is passed, "That is not a Christian deed." Already the appeal is made, "Is not Gandhi like Christ?" Such questions and

judgments suggest not only the desire to confute those who judge India harshly. Deeper than any such surface meaning we may see the dawning recognition of what Christ means for the world.

Christ Himself is present in India, veiled from sight, influencing hearts as yet unconscious of Him ; and, drawing their strength from Him, are members of the Indian Church and missionaries from distant lands, comrades, healers, teachers, living to make it easier for others to know Him when they see Him.

III

Mrs DONALD FRASER, M.B., Ch.B.

My subject is "African Womanhood and how to raise it." For twenty years my sense of the urgency and importance of this problem has been increasing, and if love and not contempt is the true secret of insight, then the place these African women hold in my heart to-day should give me some claim to speak for them. In one sense it is no problem. We know they can be raised. One can speak and work hopefully to-day because we know women who have proved their capacity for a fuller, higher life, than we dared to hope for in so short a time.

And we know what can raise them. All who really know their circumstances, and, having their welfare at heart, are optimistic about the possibilities of their progress, will, I think, share my conviction that the one great reliable factor is the religion of Jesus Christ.

There is no desire for new knowledge and new ways until the germ of a new spiritual life has been implanted. It is surely a significant fact that the schools to teach Home and Mothercraft, open to all, are attended only by Christians. No woman outside the influence of the Church dreams of coming. We must then begin with belief in Jesus Christ—the making of disciples.

That is not to say that schools and hospitals are useless or even of minor importance. Through schools we spread the seed, through hospitals and other philanthropic agencies we teach the spirit of Christianity, but till men and women respond and there is personal regeneration, the foundation of a new social order in Central Africa will not be truly laid.

Why is the African woman backward, ignorant, apathetic, the creature of custom and habit, lacking in initiativeness, in critical and logical faculty, in Divine discontent—an unawakened woman? It is because animism means imprisonment from which there is no escape. The only thing left for its captive to do is to acquiesce in this bondage which makes no demand on his latent powers, which makes development and progress impossible. It is an easy life in the sense of being effortless. They are inured to bondage and Egypt has its fleshpots.

Their defects then are those of a people who have never known spiritual freedom, living under the dominion of dreaded intangible, invisible foes. A man came into my hospital one day, his upper lip almost bitten right away. This was what had happened. His father entered his hut one day, after there had been some trouble in the village, and there saw a few little beads in a broken gourd. Obsessed by the thought that someone would revenge himself by magical means, he saw in this a charm to bring misfortune on him, and hastily quitting the hut asked who had entered it. On hearing it was his son, he flew at him like a madman, and, his weapons wrested away from him, snarled and bit like a dog. How is the mutual trust on which society is based possible when every man is a potential enemy, and a man must carefully gather and burn his very hair-clippings lest through them a channel is found to work him evil?

To bring to such a people the news that God the Creator is a God of Love, seeking them to save them, and finding no sacrifice too great a price to pay to attain His quest—is like awakening them out of a bad dream. It is light after darkness, freedom after captivity, and if only it required no moral response they would gladly accept this gospel. "If God," one old man said, "would only let us drink all the beer we wanted, and keep our wives, we'd all turn Christians."

The real problem then is not met by widespread evangelisation. It is how to help these people who have come out of the prison-house to fit themselves for the adventure and responsibilities of a life of Christian liberty. It is the problem, not of getting the Israelites out of Egypt, but Egypt and its baneful effects out of the Israelites, and for such a task wise leadership is an absolute essential. These men and women

emerging from animism are the nucleus of the new society, the leaven that will eventually raise the whole mass.

The women's influence in this new Christian community will be of profound importance. We have been too slow in realising this. The women, while important as an economic factor, have always been despised as men's social and intellectual inferiors and relegated to their own subordinate sphere. Had the women wisdom, that they should have a say in public questions? A man would be ashamed to be seen eating with his own wife, and there was very little public intercourse. It was at their Lord's Table that men and women first sat side by side, and partook of a common meal, but in these early days the prejudice still lingered, and the Christian Church was satisfied if its women members kept away from the beer drinks and evil dances. I can remember Christian men when we denied that immorality and unfaithfulness had the magical effect of causing death in childbirth, urging that we should say nothing to upset the women's belief in it. I can remember asking one of our most promising lads about the girl he was going to marry,—would she be a helpmeet for him? He shrugged his shoulders, "She is a strong girl and a good cook,—that is all one wants in a wife." Only one African man in these earlier days had vision enough to realise the potential power of the woman, and I can remember how it thrilled me when I heard him preach a prophetic and impassioned appeal to them to take their true place in the Christian Church.

But as Christian ideals developed and took shape in men's minds their attitude has changed. They realise that these ideals of home and village life purified and redeemed from evil associations will never materialise until the women share their aspirations and recognise their responsibility for getting rid of the moral evils in their midst. The woman makes the atmosphere. In the past, the stronghold of superstitious customs, to-day she must be among the pioneers of moral and social reform.

Nothing is more promising for the future, more significant of the working of the spirit of Jesus Christ than this new relationship between man and woman. That same boy who needed only a strong girl and a good cook to-day holds strong views about utilising more fully the services of the women, and

is justifiably proud of the influence of his wife, now a deaconess among the women of that district.

So far we have no definite lines of policy laid down, apart from the plan of having young girls as boarders on our mission stations, giving them along with the ordinary education such training in sewing, cooking, pottery and laundry and house-work, as will fit them to be capable wives for our Christian lads, with households which will rouse the other women to emulation.

But we have endless ideas and experiments we would like to try before we pool our experiences and decide how best to turn this great source of power into the service of Christ's Kingdom. But—whatever our plans of campaign—women missionaries are an absolute essential, and for effective work, more of them than we have ever dared to ask for.

Married women, even if they do nothing else, can supply the object lesson for one institution that must be created, the *home* for which there is not even a name in our Bantu language. The first conception of a building under whose roof husband and wife and growing family live and sleep, where all sit down to a family meal, the woman being served before and eating the same food as her husband, comes from the missionary's home. That the white people think a lie more serious than the breaking of a dish, that their eyes must be served by flowers as their appetites by food, that in sickness and even death, instead of abandoning themselves to grief, they control themselves, attend to their clothing, keep their houses clean and tidy, have food served regularly, and go on doing their work,—all these things are startling revelations to the Africans who discuss every detail of the European's life over their fires in the evening.

Self-respect is another lesson the African must learn, and that white women are sent them and are seeking their friendship helps enormously. I date the beginning of my work among women from an incident that seemed trifling enough at the time. There is great bewilderment in Africa over the name of the married white woman. She seems to have no name! When asked she gives her husband's, which manifestly can't be hers, as she wouldn't marry a member of the same family. It must be the same idea which prevents an African woman mentioning her husband's name that prevents

a white woman mentioning her own. But they heard my husband use it, and straightway I become "Ginesi" to the tribe. I remember being startled in my tent one day, by the sudden intrusion of a black chief's head remarking in English, "Well, good-a-bye, Agines." My houseboys said this custom was not correct, and one day the women came to ask me, as the result of a wild discussion in the village, what they should call me. Was my name not Agnes? I explained this was an intimate name used by my husband and family and friends but no other men. All others should call me Dona Fraser, But my women friends called me by my Christian name, "so you may call me Ginesi," I ended up. That deputation went out two inches taller, and didn't they rub it into the men that day that they were the intimate friends of the Dona, while the men must stand on ceremony with me. And I had learnt their language, the domestic and slave language, instead of the public or state language, because many of the women knew and could speak the former and no other. The friendship of the European woman makes them feel they count. She believes in the women far more than the native teacher does, and her ideals and enthusiasm and faith will achieve far greater results. Her conviction awakes conviction. And so I urge the importance of the white woman for the education of the women,—not an education just to prevent illiteracy among the women, but a carefully thought-out scheme for teaching them to think, for enlarging their horizon, for fitting them to cope with the difficulties that are constantly arising in their homes, and for communal service. May I illustrate one such branch of education? We have taught people to disbelieve in witch doctors and charms. But sickness is terribly common, infant mortality appallingly high. Accidents are always happening; epidemics arise, and mission hospitals are so scattered that few can avail themselves of them especially in an emergency. To meet this need we have been holding what we call Mothercraft schools among the women. Reading is hard work for half the pupils; note-taking impossible, so the lessons to be remembered must be impressed on them in every possible way. We make soap, and teach them how to wash and how clothes may be disinfected by boiling. We make syrup from sweet cane, and fine flour from native grains, and then with these they learn to cook appetising food for

invalids under the most primitive conditions. About diseases they know only too much, but we touch new ground when we explain how they arise, and what preventive measures may be taken. Methods of treatment are brought home to them by means of a life-sized celluloid doll. Even the dullest old woman realised and remembered what we did when we played at Tobias being ill. We poulticed him, we wet packed him and dressed his burns, and bandaged his cuts. We nursed him through malaria, pneumonia, convulsions, snakebite, poisoning. We boiled his drinking water. We baked him custard. We prepared for him egg albumen and water when he had dysentery. So Tobias taught the women what to do for their own sick bairns. "Mama, why can't you come to *our* part of the country and have a school like that?" the women often asked me, for they know the difference it makes in the rearing of their families.

I can only touch on hospital work,—how it breaks down superstition, how effective an exposition it is of the spirit of Christianity. In it they see, not only suffering relieved, but orphans saved by means of a wonderful instrument, known as the "botolo," the old, blind, and helpless cared for. And as they see how carefully and gently the white nurse handles the most loathesome cases, they learn that no service done for others is degrading. Formerly it was difficult to get any woman to work in hospital,—it was "dirty work."

But of all medical work nothing is more helpful in bringing African and European into close touch and sympathy through their common womanhood than nights spent in the dark, smoky hut, where the white woman's knowledge saves her African sister's life in the time of her utmost need.

Ethiopia is stretching out her hands to God, but when the Ethiopian kneels and stretches out his hands for a gift, the real Giver is present, but silent, while the man who is his mouth voices his master's mind, and proffers his present. Have God's best spiritual gifts not been put into our hands that we may express His mind and will and pass them on to the empty hands of waiting Ethiopia? To so great an opportunity for so great a service may we make a great response.

MISSIONS TO OUTCASTS OF INDIA.

I.

Rev. JOHN MACLEOD, O.B.E.

The conditions that prevail in India at the present time add point and emphasis to this subject. It is not generally known that there are at least fifty millions of outcasts in that extensive region—that is a mass of humanity greater in population than the whole of the United Kingdom. What stupendous possibilities are involved in such masses of mankind! From the religious side it is of pre-eminent significance. Statesmen, students of history, as well as missionaries and others tell us of the unrest and the struggle that is going on for the control of the changing civilisation there; and they all agree that our Missionary message is indispensable in arousing the undeveloped moral sense of those degraded lives. What a glorious opportunity for the Church of Christ! and what tremendous responsibility is hers in bringing to them the secret of the Kingdom of God with which she is entrusted! For over 2000 years these poor despised outcasts have been crushed down; but now even some of them are feeling the thrill of new aspirations, and the light and life of the truth was never more needed by them. It will be truly mournful, it will be an unspeakable tragedy, if the missionary enterprise, in which is to be found the answer, and only answer to their problems and the power to uplift them, fails to reach them. This is surely a direct call to the Church. We must not forget that the Churches of Scotland have a great tradition in connection with the work in India; they have done great things for God. They sent out many eminent missionaries who spent long and faithful lives in the service of the Master; the record of men like Duff, Anderson, and Wilson, stands well with the greatest heroes of the Cross. They were men who believed that the dead religions that cumbered the land must give place to the message of the Cross; and that the Father who willeth that none should perish appointed that India's outcasts must be included in the "wealth of the glory of Christ's inheritance among the saints." The work which they began they had not time and strength to finish. With abundant labours and great audacity they laid foundations on

which they were not able to build. Loyalty to their principles and aims requires us to go on building ; we have their example and triumphs to encourage us to go to our work with our mighty uplifting power.

I was once very much moved by a conversation I had with two Indians—Sikhs they were. It was in January 1915 in Lacatoure, near Bethune, in Northern France. I was holding a religious service in an old barn, and after our meeting the two Indian soldiers came up, and in English that surprised me, told me a most interesting and impressive account of their conversion. They were the only two I met in the Indian Army, after a considerable time of service, who voiced their faith in the Lord Jesus. But as I listened to their simple story I realised the great work our Missionaries are doing, and that the conquest of India for Christ is the urgent and imperative duty of the Church. "India," said one of them, "needs Jesus ; pray for India." "Gospel good and strong," said the other, "Gospel changes hearts ; killing no good." Since these words were spoken to me by the poor Indians, I have often thought of them ; and felt if our so-called Christian Statesmen inculcated the principles underlying them, and endeavoured to make Christian sentiment universal instead of adopting their methods of violence, they would not find "the Christian" nations of Europe in the *cul-de-sac* that they have found them in.

India has reached a momentous point in her history ; and the question now is when myriads are unconsciously holding out their hands to us begging to be taught the better way—Is any great advance possible ? Can we go forward in India to do what the opportunity demands ? A vision of our Commission would work wonders. It seems to me if the Churches make good their God-given opportunity and grapple with their task successfully it is a clear duty for them all to double or treble or quadruple their Missionary efforts. Money must be raised, and men must be found who will dedicate themselves to the Lord ; there must be self-sacrifice and self-giving on the part of all who love the Lord—"When we cease to bleed we cease to bless." The Churches should take a leaf out of the book of the Moravian Brotherhood whose battle-cry is "to win for the Lamb that was slain the reward of his sufferings." They are a poor people, smallest of all in numbers,

but mighty warriors in the spiritual struggle for the evangelisation of the world. They have one Missionary for every fifty-eight members. This is the Spirit that must be emulated. We must all take a larger share in service ; and in the strength of the Lord go forward to do in India what the Spirit summons us to do.

I feel sure when we hear our brethren who are to address us that we shall understand more fully that the serious problem of the outcasts of India is becoming more and more insistent and more important than ever before to the Church of God. We owe it to ourselves and to the world-wide dominion of our Lord to study it thoroughly and reverently ; and if we do this it may prove to our own soul what Augustine's *Tolle Lege* was to his spiritual life. The lesson of our discussion I hope will be the lesson of faith in the living God ; He fainteth not, neither is He weary ; He is still Mighty to save.

II.

Rev. W. E. TOMLINSON.

No claim more frequently confronts the evangelist in India than that all religions are one, or, as the non-Christian author of a recent Indian *Life of Christ* puts it, "that all religions are true in the same way in which all radii of a circle are equal." A not unfair test of the claim is the enquiry whether or no the religions of India and Christianity do go out equally to the extreme circumference of human need.

Even the age-long pantheistic philosophy of India is accommodating itself to the test. *Vedanta*, it is declared, amplifies the teaching of Christ. He said that a man should love his neighbour as himself, but it is pantheism that supplies the *rationale* of the doctrine. As the impersonal Spirit of the Universe is all, there is no real distinction between a man and his neighbour. The *Paramatma* is myself and my neighbour too, and the obligation of helpfulness to my neighbour follows as a logical conclusion. But not in fact. The fires of loving, sacrificial service have not actually been kindled by the cold contentions of impersonal pantheism.

Nor does the philosophy of caste supply a more promising

motive to redemptive enterprise. The story of the four-fold origin of man—the Brahman from Brahma's breath, the Kshatriya from his arms, the merchant from his thighs, the Sudra from his feet—may conceivably be held to enshrine the truth that all men have come forth from the Divine and are temples of the one spirit; but it is not that truth that is stressed in Manusmriti, the law-book at whose beginning the old story is told. Rather does Manu proclaim the fixity of the castes, the essential separateness of each caste from the rest and of the outcaste from them all. The doctrines of Karma and re-birth, corollaries of pantheism which buttress caste, are a standing protest against equality of opportunity for all. They not only question the possibility of raising the outcaste; they stamp the attempt to raise him as subversive of morality.

Theistic reactions from Vedanta have proved hardly more helpful to the pariah. There have been great *bhakti* movements in India with lofty teaching on the equality of all men, for God loves all with undistinguishing regard. Witness Tukaram's defiant "Tuka has nothing to do with a man's caste; he who utters the Name is truly blest." Yet the practice of philanthropy with the outcaste as its object has been far to seek. The great Saiva sect of Lingaitism, a protest not against *advaita* philosophy, but against caste, as against priestly pretensions and religious formalism (Basava came as a spade to dig up caste by the roots, and he admitted outcastes to the privileges of the wearer of the *lingam*)—this once protestant sect is to-day as thoroughly caste-ridden as any other.

The most powerful modern Indian influences at work for the redress of the wrongs of the outcaste are the movements associated with the names of Dr Rabindra Nath Tagore and Mahatma Gandhi. In Tagore's view the regeneration of India depends directly and solely on the removal of caste prejudices and practices, and he grounds his teaching on what he knows of the nature of God. "My heart can never find its way to where Thou keepest company with the companionless, among the poorest, the lowliest, the lost." And no one has been more magnificently outspoken than Mahatma Gandhi in denunciation of the wrongs done to the untouchables by Indian religion. How he scourged Madras after his recent tour in that Presidency! "Nowhere is the untouchable so cruelly

treated. And yet Madras is a land of mighty temples and religious devotion. The people . . . look like *Rishis*, but their religion seems almost to be exhausted in outward observances. It is difficult to understand this Dyerism towards the most industrious and useful citizens in a land that has produced Sankara and Ramanuja . . . Our being treated as social lepers in practically the whole world is due to our having treated one-fifth of our own race as such." Gandhi roundly declares that to be worthy to take the adjective *Satanic* on her lips in denouncing Western and materialistic civilisation, India must first rid her own society of the Satanic curse of caste, for with it there can be no swaraj. What Gandhi is saying so dramatically to-day Brahma Samaj and other missions, and the Servants of India and other societies have been preaching and practising for many years. The non-Christian editor of the *Indian Social Reformer* said recently that Mahatma Gandhi had turned the eyes of India to Christ on the Cross. He is certainly forcing upon the attention of India the great Christian ideal of the oneness of the race in the love of God. Nor are the outcastes themselves silent. They are vocal, clamant, as never before. Not only in addresses to the Prince of Wales, but in more ordinary ways they are echoing Gandhi's words, using them to rebut his own non-co-operation programme. "We, not only untouchables for the last two thousand years, but also in some places unapproachables, unseeables, unshadowables, unmentionables, have at last realised that we are human beings on account of the civic freedom and religious toleration granted us by British institutions in India."

To what degree, and in what way, does modern India, the India of reforming tendencies, regard untouchability as removable? To any greater degree than the granting to outcastes of permission to worship in the temples on a single day in the year? The Mysore State has proclaimed "an unalterable policy" in regard to the admission of panchamas to State schools, and the Government of Mysore has directed that preference over other candidates should be given to qualified applicants of the depressed classes seeking appointments. A Bengali reformer, in a symposium on the untouchables, believes that "the caste system is not the immediate grievance of the depressed classes . . . Neither inter-marriage nor inter-dining forms any part of the real question at issue." His

proposal is "to make the water touched by them acceptable, to allow the barbers, the washermen, and the bearers to serve them on equal terms with the higher classes, and to treat them as human beings in our social functions. And, above all, let us make some substantial arrangement for their education, the want of which is the root cause of their degradation." Mr V. Srinivasi Sastri, in very truth a servant of India, writes thus in a review of a missionary book on the Chamars, "Is it impossible for the untouchable to take his rightful place in the social order of India without his being converted to Christianity? We do not think so. The one thing that is needed is to remove from the Chamar the ban of untouchability and he would come into his own. Education, more than the acceptance of Christianity or any religion, is the cure for the untouchable's degradation. The fostering of the sense of nationality ought to prove another powerful means for the removal of untouchability." And there is Gandhi, receiving threatening letters from Vaishnavas opposed to his campaign for the recognition of outcastes as citizens, and replying, "If Vaishnavism taught them to despise their fellow-creatures, then he for one could not call it a religion, but a monstrous perversion of religion."

In this last indignant retort there is at least no question-begging. We are at the heart of the matter. Preferential treatment of pariah candidates for Government posts, ready service from the village barber and washerman, education, nationalism—none of these things are vital. Gandhi is right. "What is religion without love for the oppressed and the depressed?" Sir Rama Krishna Gopal Bhandarkar does not scruple to say, "The only efficacious way (of forming a nation) is to devise a radical course of reform based on the reform of the Hindu religion." This is the issue with which such lovers of India are faced. Is such reform of India's religions possible as will give her, first, a saving sense of the sacredness of personality, even outcaste personality, and then a glowing confidence in the salvability of all society, even of the panchama?

To India seeking such a religious revival as will create and maintain a love for the lost, and will give to the outcaste not only education and citizenship, but also the full stature of manhood, salvation, Jesus Christ offers Himself. His offer is

illustrated in any one of the greater or lesser local mass movements of pariahs into His Church in India. One of the smallest and slowest of them all, that in the Kastur villages in the south-west of my own district of Mysore, a movement which will always be associated with the name of the Rev. G. W. Sawday, shall serve as a parable of what Christ is doing for the outcaste to-day. Not to traverse again ground covered by the first address, three things may be said—

(1) The movement began in the protest of a pariah lad against the pride of a Brahman, who refused to sit with him in the house of a Christian evangelist, a friend of them both. So is it proving all over India.

“Tyranny wakes rebellion from its sleep—
Rebellion, say I?—rather, self-defence,
Laudable wish to live and see good days.”

(2) Happily we have not needed at Kastur to press the very proper principle that no more should be baptised than can be shepherded, for conversions though steady have been slow. The people have been carefully taught on the lines followed in the greater work at Medak in the Nizam's Dominions by the Rev. C. W. Posnett and his colleagues. Our converts have shown the amazing teachableness that panchamas always reveal, when their education is centred at the doctriae and person of Jesus Christ.

“A wonderful fashion of teaching He hath
And wise to salvation He makes them through faith.”

(3) The learning of the people is more than academic. The repeated prayer of one outcaste, “Lord, help me to hate sin,” is typical of the longing of many a pauchama for holiness, a longing that is proving itself, for example, in the closing of the toddy shop in Kastur, the first of the dozen or more villages from which our converts have been drawn. The outcastes of Kastur are more than half of them Christian, and because Christian, sober, and the toddy-contractor sees no reason why he should run his shop at a loss! This also is typical of outcastes whom Jesus has saved. Men think it strange that they run not with them into the old excess of riot.

Herein is our Lord glorified. From Him India learnt that

word, "the lost," the Saviour's own word. In Christ we have seen the value of personality. "He loved *ME*, He gave Himself up for *ME*." "We love, because He first loved us." In Christ we are assured of the salvability even of the lowest. Hinduism denies, or doubts, the redeemableness of the pariah. Christ sets him in the midst redeemed. Almost the most experienced Indian non-Christian worker for the depressed classes told me, with obvious distress, that while his mission could house the homeless outcaste, they had no power whereby to make him sober. In Jesus Christ the pariah has a power which can and does guard him from stumbling, and can make it impossible for him to sin. Not in pride of faith, but in humble thankfulness, in grateful love, we glory in Jesus Christ, our ever-present Lord and Saviour, who, abiding in the outcaste who believes, can "save him to the uttermost till he can sin no more."

By her attitude to the salvation of the outcaste the Church in India judges herself. Sadhu Sundara Singh declares that the Church in South India cannot run in the way of her Lord's commandments, because of the *elephantiasis* of her caste spirit!

The Church in India can only be like Christ as she reproduces in her own life that image of her Lord under which the persecuted Church in the catacombs loved to think of Him.

"She her good shepherd's hasty image drew,
And on His shoulders not a lamb, a kid."

III.

Mrs WILKIE BROWN.

"God hath chosen the weak things of the world to confound the things which are mighty . . . and things which are not to bring to nought things which are"; these words, always an inspiration and a comfort to the Christian working against heavy odds, might have been written specially of the outcaste people of India, and are surely prophetic of much that is still to come.

These people, existing in their millions over the length and

breadth of India, have been regarded by the man of caste as beneath even contempt. They have lived through the centuries huddled in squalid huts outside the village walls, the village servants, and we know them as they still live thus. We can see in them the vices and the weaknesses of people always oppressed and despised, but other traits, too, full of promise. They are so held in the grip of poverty that they often find it difficult to look beyond material cares, yet those who know them are often surprised by unexpected gleams of spiritual insight and something of the mysticism of India. There is no room to doubt that, if relieved of the oppression, which is the result of their position in Hinduism, they will develop unexpected strength and resource and that Christ has that to give them which will set them on their feet and make them worthy of His name.

They have lived not only despised by caste but ignored by statesmen and rulers, and sometimes in earlier days even by missionaries, who were intent on their conflict with the ancient and learned religions of the land, and who sometimes took it for granted that into Christ's Kingdom too the outcaste would humbly follow the Brahmin.

But lately a change has come, and it is most important that the Christian Church should realise that the change will not, in these days, go on as a slow growth, but will be rapid, and no people will remain submerged and oppressed as these have been. They are bound to assert themselves—but along what line? At present the great movement among them is towards Christianity—the Gospel is appealing with force to those to whom none but Christ has so far given a chance. In places they are coming into the Kingdom not as individuals only, but in a mass—by villages, by communities.

Such a mass movement has sometimes been regarded with suspicion, even by missionary leaders—aghast at the difficulties which it undoubtedly brings. But it has not been engineered by man, and it cannot be stopped unless by the unwillingness of the church to obey the command of Christ, and give the Gospel to those who are asking for it. It is surely a very direct leading from God as to *where*, just at this moment, He would have us put our strength. The difficulties involved are indeed great.

To begin with we are often told that the motives of those

who come into the Church in such circumstances are mixed. There is, of course, truth in this—men who knew little of Christ have often followed Him at first from mixed motives—but it is a criticism which comes with more force from lookers-on than from those who know the people and who are forced to realise that even in a mass movement Christ is dealing with individuals and in many different ways.

Greater difficulties than this are the clinging to heathen customs and habits of the newly-baptised—polygamy, caste-prejudice, and customs or occupations connected with idol-worship. Some of these present very practical difficulties to the missionary—it is difficult for instance to know how to deal with those who have in all good faith before conversion made polygamous marriages.

But just here is where the appeal to the Church at this time needs to be driven home. Most of these difficulties will continue only if the Church allows them to do so—they should constitute only a one-generation problem. It is a question of doing as Christ has ordered, giving proper instruction to those who ask for baptism and shepherding them while they are young in the Christian life—feeding Christ's lambs, in fact. But if the task is to be properly done help needs to be poured out, and just now.

All missionaries and students of missions are pretty well agreed as to the lines on which work for these people needs to be developed, if they are quickly to form a strong witnessing church moving towards self-support and self-propagation. They can only be briefly outlined here :—

1. Primary education must be given and given with a generous hand.

2. If the Church is to consist of a properly self-respecting membership capable of bearing worthy witness to those around, in many cases means must be devised to improve their economic position. Remember that many of these people not so long ago were "criminal tribes," and that the normal position of many or most of them, even those who owned land, was to be so helplessly in debt that they had no hope or ambition to emerge. No kind of work is more efficacious in showing that Christianity has a relationship to the whole life of a man than something that will help him to help himself to leave such conditions behind. Co-operative credit banks,

providing capital on reasonable terms, have already given new hope to many a one. They are being tried and tested as a missionary method and have already given promise of great results among the outcaste peoples. For them mission banks are often necessary, as their assets are too small to allow of their taking advantage of the Government co-operative credit banks. I heard by last mail of a small Christian village, where the people not much more than fifty years ago were simply dacoits and where later on they had sunk again in debt and idleness, bringing little credit on the Christian name—after a few years of co-operative credit they paid last month Rs. 48 as their tenths for the month for the support of their Church, extra to church collections—and paid it willingly.

3. A crying need is not only for a larger, but a better educated staff of pastors and catechists. We expect so much of these catechists, and they are often, among these outcaste converts, very little ahead of those we expect them to lead.

4. There must be intensive work among the women. A half-evangelised womanhood is the greatest danger to the young Church. The village women tend to lag behind the men and pull them back again, partly perhaps because they are naturally more conservative, but greatly because they go less to headquarters and cannot be so easily kept in view and guided. Women in India, even the free village women, can never be effectively reached in crowds, but must be sought in their homes, and if anything there should always be a higher proportion of women than of men workers.

5. Lastly, there is a great call to those who work among higher class Indian Christians to press upon them the claim of their brothers of the outcaste people. They have been justly proud of the high positions of many sorts that they have taken, but they need now to realise that work of this kind is what they better than all others can do.

But we may be certain that if the Church obeys the command of Christ in helping these people who are seeking Him, even if blindly, the Holy Spirit will reveal the right methods. The important thing just now is to realise the call to this generation. Can we not use our imagination to realise what God may make of these "weak things" for the Church in India—and of the Church in India for the world?

Just now the stream of outcastes is flowing strongly towards Christianity, but at any moment it may be diverted ; political events may be enough, Islam is always ready to proselytise, Hinduism has been roused to see possibilities in the untouchables—the call is for to-day, to-morrow may be too late.

MISSIONS TO JEWS.

I.

REV. WILLIAM EWING, M.C., D.D.

WITH long patience the workmen have toiled in the fields of Judah, ploughing and sowing, with unconquerable faith that in due season they should reap if they did not faint. Many rich sheaves have, indeed, been gathered in ; but not yet have they seen the far-spread glory of autumnal gold, and the full joy of harvest tarries. We cannot doubt the goodwill of the great Lord of the harvest. The cause of delay must be sought in ourselves. Whatever our judgment may be it will be helpful here to speak with perfect frankness.

The terrific impact of the war has shattered many conventions. The minds of men have been roughly jolted out of old grooves. Vision is widened. The power of tradition is weakened. In all this the world of Judaism shares, bringing fresh and hopeful missionary opportunities. We do well now to review our forces and examine their suitability for this service. I venture to make one or two suggestions.

Assuming the religious fitness and other essential qualifications of our missionaries, can we be satisfied on the whole with their equipment in the matter of knowledge ? For dealing with a people like the Jews, with a great history and splendid traditions, a culture and religion with their roots in an ancient and heroic past, and a distinctive and remarkable literature of their own, a very special equipment is required. There must be mastery of their language—Hebrew and Arabic in the East, and the dialects of Jargon spoken in the various centres. Without this key Jewish mentality will remain a closed book to the missionary. There must be easy familiarity with the

Hebrew Bible, and, at least, some acquaintance with Rabbinic literature ; while the missionary will be under a heavy handicap who has not studied with care the general lines of the controversy between Judaism and Christianity.

It must be confessed that in this respect there is grave reason for disquiet. Recently I heard of one mission among whose agents only one knows "the holy tongue"; and, in writing three Hebrew words this learned person contrived to make six blunders. One can imagine the supercilious disdain of the Jew for the man who with this slender equipment presumes to reason with him on the teaching of scripture.

A thoroughly efficient course of training should, at the earliest moment, be made available, at some convenient centre, for those who are to be Jewish missionaries. To provide this should not be the task of any single society. To secure a satisfactory basis all interested should share the responsibility.

Again, too much attention cannot be given to literary propaganda in each of its two departments. The interest of our Christian people in Jewish missions is on the whole less than lukewarm. Active support worthy of mention is confined to a few. The subject is not to blame. It possesses all the elements of powerful popular appeal—the glamour of ancient story, holiest memories, romance, and heroism, chivalry and sacrifice, victory and defeat, laughter and tears. The most skilful elaboration of our debt to the Jews, reaching hearts through a barricade of stiff prejudice, elicits but a tepid response. Vivid presentation of vital aspects of the enterprise; incidents and episodes in the high campaign, might be read with the eager interest that marked perusal of newspapers in war time. Here there is room for great and fruitful development.

Literature that may be used with effect in commending the gospel to the Jews, preceding or following up the preaching of the message, is of the weightiest importance. Partly academic it must be, treating of historical questions, the relation of the Old Testament to the New, and so forth. But mainly it should be concerned with living, practical issues, adapting itself to the day, the hour, and the conditions in which the chosen people are fulfilling their destiny. The language will, of course, be either Hebrew or one of the dialects of Jargon. In this department the assistance of converts from Judaism will be

invaluable. We, indeed, have a contribution to make without which the enterprise will limp; but with Israel, as with other peoples, the work of evangelisation will be accomplished chiefly by men of their own blood. The choice and encouragement of men with the requisite gifts and aptitudes for this work is a present and urgent duty.

As regards methods, in our day we have seen a great extension of schools and hospitals. Educational and Medical Missions continue to grow. Now, the Jews are apt to regard these as institutions for the corruption of their people. By the bribe of education in the one case, and healing in the other, they are lured under missionary influence, to be wiled away from the faith of their fathers. We need not fault the Jews for this so long as Christian people complacently take the same view—the end, with them, apparently justifying the means. We shall probably all agree that the Jews would rightly resent any such attempts to ensnare their children and unfortunate. *Bakhsheesh*, a gift of charity, may be bestowed in a spirit of Christian sympathy; but the *bartil*, or bribe, must be eschewed at all costs. We must act on the square, without subtlety or deceit.

Withal we must be careful to maintain a just proportion and perspective among the various agencies. Whatever other means may be found to manifest the love of God and to make known the gospel, preaching must always remain the chief. There is something radically wrong in the organisation of any mission where the work of the evangelist is relegated to a secondary, or even an insignificant place. This is obviously our chief concern. To fail here would be fatal. It would be failure for which no success elsewhere could possibly atone.

And now a last and brief word regarding the spirit that should animate us in all our relations with the Jews. It ought to be a spirit of patience, forbearance, fraternal friendliness, and charity. It may not always be easy for one to like them. But the love of God in our hearts should enable us to get over dislikings, irritations, and provocations. If they do not always treat us with perfect courtesy, we may remember the tremendous issues which they believe to be at stake, and the reasons they have for hostility. How should we regard the man who by what we think dishonourable means sought to beguile our nearest and dearest into apostacy?

An attitude of censoriousness towards their faults and failings, of contempt for their foibles, of churlish antagonism to ideals and enthusiasms the full significance of which, as alien to the western mind, we may not be able to appreciate, will only widen the chasm between us and the children of Jacob, and make more difficult a task already sufficiently hard. Why is Israel still unconquered by the faith of Christ? Because through the long, black centuries the great mass of the people never beheld the true lineaments of the Son of God. For them He has been a sinister and vengeful figure, seen in the red glare of burning homes, splashed with the blood and horror of the pogrom. If they are to be won they must learn to know Him in all the strength and beauty of His gracious manhood, in all the winsomeness of His love and tenderness. We are His friends and representatives. Verily no spirit but that of Jesus Christ Himself, brave and strong, yet gentle, compassionate, charitable, can make us equal to our great and honourable task.

II.

Rev. Professor A. R. S. KENNEDY, D.D.,
University of Edinburgh.

ON the 19th May 1838, the General Assembly of the Church of Scotland appointed its first Committee "on the Conversion of the Jews." A week later was passed the Act of Assembly (viii., 1838) which is the charter of our Jewish Mission. In the exercise of the "full powers" therein conferred upon them, the Committee sent forth a deputation of four* on a mission of enquiry into the condition of the Jews on the Continent and in the Near East. A report on the results of their investigation was "submitted to the General Assembly of 1840, when it was unanimously resolved, THAT THE CAUSE OF ISRAEL SHOULD FROM THAT TIME FORM ONE OF THE GREAT MISSIONARY SCHEMES OF OUR CHURCH (*Narrative*, p. 693)."

* The four were Professor Black of Marischal College, Aberdeen, Dr Keith, minister of St Cyrus, Robert Murray M'Cheyne, Dundee, and Andrew A. Bonar, Collace. See "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839," by Bonar and M'Cheyne, Edinburgh, 1842.

The first missionary to the Jews from the Church of Scotland was a man of remarkable gifts, the Rev. Daniel Edward, who was stationed at Jassy, the capital of Moldavia. Later in the same year, 1841, the Mission at Budapest was begun under circumstances which still appear as a special call of Divine Providence.* In 1842 a third station was opened at Constantinople by the still undivided Church of Scotland.

With the Disruption of 1843, we come to the parting of the ways. At all the three Mission Stations above mentioned the missionaries threw in their lot with the Free Church.

In the following year the Church of Scotland began her Jewish Mission afresh, first in a tentative way at Cochin in India, at Tunis, then in the East End of London, and from 1847 onwards in various Jewish centres in Germany. At none of these places, however, was the work very successful, mainly through the lack of suitable agents.

Britain's alliance with the Turks in the Crimean War called attention to the large communities of Jews settled in the chief cities of the Turkish Empire, for the most part descendants of the Jews expelled from Spain by Ferdinand and Isabella in 1492. The result was the gradual withdrawal from the German field, and the opening of mission stations in Salonica and Smyrna in 1856; on these followed Alexandria in 1858, Hasskeui, a suburb of Constantinople, in 1859, and finally Beyrout in 1864—all admirably chosen as strategic centres. From 1861 to 1867 an interesting work was carried on among the Fallashas or Jews of Abyssinia.

A word now as to mission policy. Our aim from first to last, I need hardly say, has been, through preaching of the Gospel, to lead the Jews of the Levant to find in Jesus Christ at once their personal Saviour and their Messiah. But experience showed that, among a people so poverty-stricken, so ignorant, and so bitterly prejudiced against Christianity as were then the Jews of Turkey, evangelistic effort alone was not sufficient. At an early stage, accordingly,—I quote from the Jubilee Report for 1888—"the Committee adopted the policy of making the basis of their work educational, thereby reaching the young and familiarising them with the truths of the Gospel and the spirit of Christianity. At the same

* See John Hall, "Israel in Europe," Chs. iii.-iv.

time, their agents had, through the influence of the schools, increased facilities for evangelistic work."

This policy has, on the whole, been successful. In our mission schools many thousands of the Jewish youth of both sexes have received a definitely Christian education with what results the great Day will make known.

The third strand in the three-fold cord by which we seek to draw the Jew to the faith of the true Messiah is supplied by the blessed work of our Medical Mission. In 1881 this work was begun in Smyrna, and later on in Hasskeui. Along these three lines, then—educational, medical, evangelistic—the Church of Scotland has striven to fulfil the command of her Lord and Head. Small Hebrew-Christian communities have grown up at Constantinople and at Smyrna, but the converts of our mission in Turkey have for the most part been compelled to seek a livelihood elsewhere.

Turning now to the activities of our brethren who left us in 1843,* we find that religious and political opposition compelled the early abandonment of Jassy, the first station, as I have said, to be occupied by the undivided Church. Work begun successively at Lemberg, Breslau, and Amsterdam, had also, for various reasons, to be given up. At Constantinople, on the other hand, the Mission, inclusive of medical work begun in 1883, has continued to grow and prosper. Among the Jews of that historic city a work of happy augury is being prosecuted at the present time. The two Scottish Churches recently joined forces, and the interesting experiment of a mixed school for Jewish boys and girls is being carried on. The Committee of the United Free Church provides the building, but the staff is appointed and the school financed by a Joint-Committee representative of both the Churches.

It is at Budapest, however, that the Jewish work of the sister Church has been most fully developed, along evangelistic and educational lines, under a succession of specially gifted missionaries. From the beginning this Mission has been distinguished for the quality no less than by the numbers of its converts, and to-day is reaping a harvest surpassing even that of its first days.

* I wish here to express my indebtedness to two attractive booklets issued by the Jewish Committee of the United Free Church. I. "The Holy Land and Glasgow," by Dr Ewing. II. "Israel in Europe," by Rev. John Hall.

A special interest attaches to another and more difficult field occupied by the Free Church at a later date—the two holy cities of the Jews in Galilee—Tiberias and Safed. At the former work was begun by the founding of a medical mission in 1884. For nearly forty years this Galilean mission has been growing and triumphing over Jewish fanaticism at its strongest. In 1900 a second medical mission was opened at Hebron.

One other sphere of operations, and that not the least important, remains to be mentioned, the city of Glasgow. Among its 20,000–30,000 Jews the United Free Church has worked since 1911.

In the matter of mission policy the Jewish Committee of the said Church have proceeded on lines similar to those of the older Church described above, educational and medical work, as we have seen, going hand in hand with the more purely evangelistic.

No résumé, however brief, of the Jewish missions of the two greater Scottish Churches would be complete without a reference to the part which the women of Scotland have taken in this work. From 1841 to the present hour the official Committees have received invaluable help, and the most loyal co-operation in the work of female education, from the Women's Associations of the two Churches.

For more than eighty years, then, the Scottish Churches* have borne testimony to their interest in, and love for, the sons and daughters of Israel. In obedience to the command of their risen Lord, our Churches have offered to the Jews the best gift it is in their power to give, the gift of Jesus, the Saviour of Jew and Gentile alike, and the Messiah for whose coming they daily offer supplication to the God of Israel. From this survey of the past, with its many tokens of Divine blessing, let us draw courage for the future. Let us hear in it a fresh call to "go forward," for verily there remaineth much land to be possessed.

For the possession of this land much earnest and prevailing prayer, much strenuous effort and much generous giving will be required. We need to recapture the atmosphere of faith and expectation, the glowing enthusiasm, that pervaded the

* In the address a brief reference was also made to the Jewish work of the United Presbyterian Church and the present Free Church.

Church when she first embarked on this great adventure—the conversion of the Jews. We need a higher spiritual life in all our Churches, that higher life which issues in the fuller dedication of one's self and of one's means to the work of making known our Lord and Master to His kinsfolk of the House of Israel.

III.

Rev. J. MACDONALD WEBSTER.

IF we were to judge solely by the canons that apply to other peoples, it would seem necessary to conclude that the Jews should have ceased to exist long ago. For many centuries they have been racked by internal dissensions, given to strife, split into factions, oftentimes excommunicating each the other. They have been homeless—scattered everywhere, settled nowhere. They have been subject to capricious enactments and barbarous laws denying them even elementary human rights, and from age to age their lot has been indignity, world-wide enmity and persecution. Yet they live, wield more power, and are greater in numbers than at any previous time in their history.

Moreover, they live as a people in the midst of other peoples, and in their own members are diverse in language, citizenship, political allegiance, in character, education, and intellectual attainment, and—what many do not realise—they are diverse also in religious observance; extremist radicalism and strictest orthodoxy, religious devotion and loud-spoken agnosticism flourish side by side among them. They are a people in almost every grade of civilisation, from a stage only above that of many pagans up to the highest reaches of European or American culture.

To the Church such a people presents a missionary problem—probably the most complex of all missionary problems. In order that we may understand better what is before us, some of the main effects of recent struggles and movements upon Jewry may be briefly indicated.

First may be mentioned emancipation of the Jews along with disintegration of Judaism. By 1914 about half the total number of Jews in the world had been emancipated; the war

has set free the other half, although in several countries there are still minor troubles of settlement. For the first time in their history half the world's Jewry is coming in contact with a life other than its own and is taking an interest in political events. Even before the war disintegration of Judaism was very marked, but the war has carried on the process of revolt against Synagogal and Rabbinical tyranny. The communal life of Jewry in large areas has been disrupted. The people are moving away from their Ghetto and the Synagogue. So great is the disintegration that Jewish leaders express openly their fears for the whole future of Judaism.

In the next place, the national idea has received an impetus and we have evidence of the awakening of a Jewish consciousness and sense of mission. During and since the war, nationalism has gone mad, and there is little wonder that Jews have been affected by the wave of nationalist insanity. It cannot, however, be said that it has had with them a universally unifying effect. We must be careful not to identify Zionist Nationalism with Judaism or Jewry—they are far from being co-extensive, and the Zionist ranks themselves show serious divisions. Some Jews use every artifice and argument to have a national home established in Palestine, but others repudiate the very idea of a national Jewish State in the Holy Land, as almost a curse to Jewry. Some demand recognition of their nationality within the confines of other States, but others assert vehemently that they are nationals of the countries in which they were born and resist with might and main the allegation that Jews constitute a separate political nationality. Whether or how far the national idea will develop and solidify is doubtful, but its existence and its propagandism are factors to be reckoned with. Furthermore, in spite of all the topsy-turvydom, Jew is stretching out his hand to Jew across the frontiers; they cease not to press questions of minority rights with the League of Nations, and as success attends their efforts a new Jewish consciousness grows. A sense of purpose is also springing up. Thus far it is undefined, shadowy, variable, but it is present as a conviction that Jews have a mission to fulfil in the world—some declaring that they are called to be the world's peacemakers, others devoting themselves to socialistic, communistic, and revolutionary efforts.

One other matter must needs be referred to—the recrudescence of anti-Semitism. Anti-Jewish prejudice is centuries old, but probably never, certainly not since the Middle Ages, has hatred of the Jew sprung up in so many countries at one and the same time. Its world-wide appearance is the more remarkable, since so large numbers of Jews played their part with courage in the armies of all the warring nations and others of them stood high in the secret counsels of the Governments. Individual Jews did have distinctions and honours conferred upon them, but sorrow and suffering have been the lot of the many. They have not received the reward of their self-sacrifice. During the war hundreds of thousands perished under nameless barbarities; since cessation of hostilities masses of them have been murdered in cold blood, and in every land anti-Semitic campaigns have been launched.

Now, in light of these circumstances, some seem to think that the Jewish Mission problem has become more difficult, if not indeed baffling. Difficulties there are undoubtedly, but they seem to me to be in certain respects only different from, not greater than those of the past. They may require changed methods of work, but I can see no reason for doubt or pessimism. Other aspects of the case fall to be considered.

In the first instance, the present orgy of nationalism will not last. Already peoples begin to realise that they cannot live a separate existence and to recognise their interdependence; and when the Christian Church has her ear dulled to the charming of the political propagandist and open to the voice of the spirit, the claims of human brotherhood will have an innings and the human rights of the Jew obtain recognition.

Again, the fact that Jewish nationalism is diverse in its character provides in itself an element of hope. For the meaning is that Jewish nationalism is not to crystalise into exclusiveness, much as “religious” Zionists would desire it so to do. We are not to be afraid of Zionism, religious or political, even although a Jewish leader has recently declared it to be the best means of combating Jewish Missions. Before a faithfully proclaimed Gospel it will fail in that issue at least. Zionism is a negation, and negations do not possess elements of stability; when analysed, Zionism spells limitation, not liberation, and the march of liberty is not to be stayed. In point of fact many more Jews seek passports for Western

countries than for Palestine, just because they want freedom and an outlet for energy.

Once more, emancipation of the Jews and the disruption of Judaism mean new opportunity. The upbreak of orthodoxy has opened a new door for the Christian missionary. Jewish leaders have clearly realised the fact, and it should be as patent to ourselves. The Jewish Press may sneer at Christian Missions—the opposition in any sphere of Christian activity will deride your efforts—but in fits of plain speaking it has to lament the drift from Judaism and the abundantly evident truth that masses leave the Synagogue for the Church. The appeal, made recently by a Jewish leader, for the formation of Jewish Committees to counteract missionary activity—apparently Presbyterian Missions to Jews in particular—both recognises and illumines the facts.

Further, there are definite illustrations of great ingathering since the war. In unexpected places and in ways unthought of, large numbers of Jews in Europe have been turning to the Church of Christ. A London Rabbi confesses that many of his young people are *de facto* Christians. Bolshevism itself has helped missionary effort to reap the rich fruits of its years of labour. In many places in Europe, missionaries are being sought out by Jews. We learn of thousands crowding to mission meetings in the Ukraine; in Austria thousands have confessed their faith in Christ; and in Hungary over 30,000 Jews have entered the Christian Church these past four years. One asks whether, in any corresponding area in the Foreign Mission Field, there has been so great an ingathering in the same space of time. I dare to assert that there is no Mission Field which has greater elements of hope and success than has the field amid European Jewry.

What then do we need?

We need help to combat anti-Semitism. Anti-Semitic prejudice, or action based upon it, puts a veil between the Jew and Christ, and hinders the progress of Jewish evangelisation. Although this prejudice may be more virulent elsewhere, it is far from being unknown at home. How often do we hear people say, "I do not love the Jews," as if that were a reason for Christian inactivity. One is sometimes tempted to ask whether such folk love Jesus Christ—the Jew, and whether their professed love for and interest in certain other peoples

would stand the test of preparations for a cannibal feast with themselves as prospective victims. But such statements as that quoted spread an unworthy prejudice, which is contrary to the teaching of the New Testament, and we cannot expect universal acceptance of the Christian faith so long as Christian people and Christian nations disown its ethic.

We need a great campaign to rouse interest and obtain more adequate means on behalf of the evangelisation of European Jewry. There are highly important and necessary operations elsewhere, but in Europe lies the main battle front. Over ten millions, or seventy per cent. of the world's Jews live in Europe, but to all these there are only some thirty mission stations, the majority manned by but one or two workers. In Europe whole countries with teeming Jewish populations are without a single missionary. It is time to cease playing at Jewish Missions and to make the situation known—for the sake of our debt to Christ, for this people's sake, for the world's sake,—nay more, I would say even for our own sakes. Self-defence, in a matter of this kind, may seem a low ground, but it is still a ground. And I ask, what in the end is it to profit the world at large, or Christian Missions in it, if this people, intellectual, persistent, tenacious, masterful, is to be left unevangelised, a non-Christian force working its will in the life-centres of Christian nations and peoples? It is the plain lesson of experience that wherever you have had an emancipated but unevangelised Jewry, not only has there been loss to the Synagogue, but an increase of irreligion as well. The emancipated, irreligious Jew is a disintegrating factor in the life of the peoples among whom he lives.

We need the help of the very best men in the work to be done. Even the most lukewarm must agree that it is worth while to win this most virile of peoples, with all its adaptability, intellectuality, and tenacity, and to turn its talents and abilities into Christian channels—and Jewish Missions have shown that this people can be won, even more readily than others; but the complex character of the Jew, and the complexity of the Jewish problem as such, require the best, demand the best. In the future, the untrained or the half-trained will not appeal to Europe's Jewry, nor will those with a narrow outlook on life.

We need help to create a Hebrew-Christian consciousness,

which in the end will issue in a Hebrew-Christian Church. We cannot but believe that the Jews have a mission to fulfil in the world ; they are preserved of God for a purpose. But in their scattered and unattached state, it can scarcely be conceived that they as a people, even when Christianised, could accomplish their mission. They would simply become absorbed in the Gentile nations and lose their identity as the called and gifted people of God. Far too long have things been made at once too easy and too difficult for the Christian Jew. He has been encouraged to leave the land of his birth and to find relative ease amid the fleshpots of Britain and America ; and this has made the creation of a Hebrew-Christian consciousness more difficult. Jewish converts, as converts from other peoples, ought to be taught to bear their burdens and do their work for Christ amid their own kith and kin. Thus will a Hebrew-Christian consciousness grow, and that attained the Hebrew-Christian Church should follow. We may trust our Jewish Christian brethren to steer clear of the pitfall of "Judaising," and we on our part should steer clear of any attempt to prescribe or define beforehand the organisation or ritual of such a Church. If we believe in liberty, let us grant freedom to the Christian Jew to determine his own form of Church government, polity, and worship. Without such a centrepiece the only result will be assimilation, which ends with racial annihilation, but surely we do not desire to see the annihilation of the Jews in seeking their Christianisation. In any case we have to meet the rising Jewish nationalist consciousness, and with a Hebrew-Christian Church we should go far to solve the problem of a Zionist Palestine looming on the horizon. Against this suggestion some quote the text, "In Jesus Christ, there is neither Jew nor Greek," but it does not apply. If it did apply, there could be no Scottish Church as distinct from an English or a Chinese Church. In Jesus Christ there is neither Chinaman, nor Englishman, nor Scot, but in Christianising the Chinese we do not make them Celts or Anglo-Saxons. We let them form their own Chinese Christian Church, which will yet make its contribution to the interpretation of the mind of God. So will a Hebrew-Christian Church, and through its members the Jewish people will enter at last upon the fulfilment of their God-given calling—by becoming the Evangelist Nation.

MISSIONS TO LEPERS.

I.

W. H. P. ANDERSON,

General Secretary of The Mission to Lepers.

LEPROSY is prevalent to a greater extent than most people are aware. The number of lepers in the world to-day has been estimated conservatively at 2,000,000. There may be more. Few countries are without some trace of the disease and perhaps none is. Hundreds of thousands of lepers are found in Asia and possibly the stream of infection has been carried from that Continent to all the islands of the Pacific Ocean. We have as yet very incomplete knowledge of the extent of the disease in Africa, but everything points to its being seriously prevalent over large areas. South and Central America are badly affected and away to the north we find that the cold climate of Iceland and Norway has not prevented the spread of this world-wide scourge.

Segregation and improved standards of living in Western Europe with greater attention to the laws of hygiene have removed what was once a considerable menace. Our thoughts are directed then this afternoon to those countries constituting the great Foreign Mission Fields of the Church and to the part Missions are taking in combating an age-long disease.

As we think of what is possible through the latest methods of medical treatment, the many institutions with their thousands of leper inmates and of their healthy children rescued from leprosy let us remember how much of this work represents missionary effort. When no eye pitied and no hand was reached out to help destitute, suffering outcasts from society it was Christian Missions that pitied, helped, comforted and brought them into the way of peace.

The outstanding missionary effort in the care of lepers is represented by the work of the Mission to Lepers. From a small beginning it has grown to dimensions which mark definite and successful achievement. It has as its fourfold object the preaching of the Gospel to the lepers, alleviation of their sufferings, the rescue of their untainted children, and to

assist in bringing about the control and extinction of the disease. Conducted in co-operation with existing Missionary Societies and on lines of broad sympathy, its operations in the stimulating of interest in the lepers and actual work among them have become world-wide and represent valuable service. It should ever be remembered that the leper, whatever his social station or condition, is the unfortunate victim of a loathsome disease. Where the sufferer is destitute, as so very many thousands are, his misery is greatly increased. Legislation is necessary to effect means of reducing the menace of leprosy, but it will not be overcome merely by Government laws or administration. The higher law of love exercised in the name of Christ will accomplish what nothing else can. The leper as such has committed no crime against society and is not ill-disposed to his fellowmen. Approached as a sick brother in need his co-operation is soon secured, and none shows deeper gratitude for what is done for him. Over 5000 lepers are voluntary inmates of Mission Asylums in all parts of India. As an example of how work has begun in a country, twelve years ago nothing existed in the way of organised care of the lepers of Siam. Through missionary enterprise a model institution on village lines has been built up which has won the approval and definite recognition of the highest authorities in the kingdom. A similar example of Christian love and faith is found in Korea where hundreds of men and women in almost indescribable destitution and suffering have so benefitted in the asylums of the Mission to Lepers that they have literally become new creatures. Many of them are now, by cultivation and working at their trades, contributing to their food-supply and making things required for their use in the institutions. Apart from all these material results stand out the bright, happy Christian lives of these one-time "dead dogs," as they formerly described themselves.

It is well-established that children of leper parentage are not born leprous though they may become infected with the disease if they continue with their parents. The rescue of such children has been attended with success and many hundreds have been received into the Homes for Untainted Children of Lepers. From these Homes they have gone out into ordinary life to become self-supporting, useful members of society. Many have trained for Christian service. As a con-

structive work its value to the individual and to society as a whole has been very great.

The importance of all I have attempted to describe has been magnified by the latest methods of treatment of leprosy now available. Cases have been discharged from the asylums apparently well. Time will determine, of course, whether there will be any re-appearance of leprosy in such treated cases, but sufficient advance of a definite character has been made to warrant such hopefulness. Many hundreds of the inmates of the various mission asylums for lepers in India, the Far East, and elsewhere have been treated. The results have been most encouraging. New life is literally pulsating through their bodies. They are full of gratitude and others are coming forward eagerly to be treated. For the most part the inmates of the asylums were at one time destitute sufferers for whom a place of refuge, food, clothing and alleviation of their distress met all their physical needs. Christian institutions for such were places of mercy beyond anything they could expect. Too often their lot previously was one of dreadful misery and sometimes persecution. There are others to whom the first appearance of leprosy has meant losing employment and the breaking up of their homes. One example will suffice. A young man who was employed in one of the large workshops in an Indian city became aware that he had contracted leprosy. He came to a mission asylum where treatment was being given and as a result was able later to return to his home and to his work. This all means that expansion of what is now being done so effectively to help the lepers must be made possible.

The missionary opportunity which the new situation contains is an immense one. The deep need of the lepers is spiritual. It is our privilege to bring to these suffering men and women Christian sympathy and the knowledge of the great, comforting, redeeming truths of our Christian Faith. Spiritual and physical cleansing will thus go hand in hand. What the future may hold for the lepers of the world we cannot say, but the outlook is one of hope abounding. The miracle of the cleansed Galilean leper moved a populous district to wonder and drew many of its people to Christ. What may not the greater miracle of whole countries cleansed from the scourge of leprosy accomplish for the spread of His Kingdom among men? We are privileged to be the human factors in

bringing about a literal fulfilment of our Lord's command to cleanse the lepers, but the efforts of individuals, unless directed into channels of definite co-operative service will not suffice. Communities, districts, whole nations must be moved to action. Apathy has been termed a moral disease. It is not opposition with which we have to contend, but indifference.

We thank God for the promise of a real effort by the Christian Church in Mission lands on behalf of the brother at their doors in such grievous state. We are grateful for those already engaged in their Christlike ministry of love to the lepers, but a really great attempt by the Christian Church in our homelands to provide the means to establish model asylums and homes for lepers in every country where the need exists, and equipped in every respect as they should be, would achieve marvellous things. China with, it is estimated, over 400,000 lepers waits for us to initiate a constructive programme in which she will not be slow to have a worthy and growing part. There are great numbers of lepers in those countries of Africa which constitute the Mission Fields of the Christian Church. The care of the lepers in these lands is as yet comparatively negligible. The lepers in the islands of the Pacific and other parts of the world await our help. Here in this great city of Glasgow may this call to a wider service for Christ find a fitting response in a service that shall not cease until one more of the world's great open sores has been healed to the glory of our great Redeemer's Name!

II.

REV. J. B. PRIMROSE.

It falls to me to endeavour to show how the practical work of the Mission to Lepers is carried on, and the easiest way will be for me to describe the two Asylums in the Kolaba district of India, and what was done there to meet the needs of the lepers.

In this district, which lies south of Bombay and between the Western Ghats and the sea, there are, as in the rest of the country, a large number of lepers. Dry salt fish and rice, which form the staple diet of the poorer classes, are said to

prove insufficiently nourishing, and those who are the products of generations of half-starved and overworked parents are specially liable to the ravages of all diseases, leprosy among others. In districts where the Hindu caste system still is strong, the fate of those afflicted by leprosy is dreadful. As long as the man or the woman can do household work or help in the fields, he or she will be provided for, but, when, owing to the loss of their hands or feet, they become unable to do work, they are as often as not turned out of their homes, and left to support themselves by begging or to die. At all the village fairs may be seen crowds of lepers who expose their sores and wounds in the most prominent way to gain money, and who form centres of infection for the further spread of the disease.

People of the higher castes do not often become lepers, but if they do, they usually remain in their own homes to the danger of their neighbours, and up to the present time no powers have been generally granted to local sanitary and health authorities to enforce segregation. In certain specified areas only, notification is compulsory. The lepers who gathered in our asylums, therefore, came there of their own free will. As a rule, they came only when all other means of support had failed them and they were consequently in a bad state of health and in a depressed state of mind. Usually, however, the kind welcome they received, and the good food, and medical attention given them made a great difference in their physical and mental condition, and after a short time, if the disease was not too far advanced, they were able to take some part in the community life of the Asylum.

The buildings of an Asylum are usually in three groups : (1) the administration buildings, where the manager and his assistants and servants, and the medical officer live, and where the storehouses for grain are ; (2) the church and dispensary buildings ; and (3) the lepers' quarters,

The first of these groups needs no special description. The second contains the church, a very different sort of edifice from what we are accustomed to in this land. In my two Asylums it consisted of a stone platform covered by a roof supported by wooden pillars, and open on three sides to the fresh air. On the fourth side, which faced the prevailing winds, there was a wall. There was placed the Communion

Table, and a chair for the minister. The lepers sat on the floor, the men on one side and the women on the other. This form of church is one of the most sanitary that could be devised.

The third group of buildings contains the lepers' houses. In most Asylums these consist of rows of rooms with verandahs back and front. The average size of a room is 12 feet by 10 feet, and in each room two lepers are accommodated. Each leper is provided with a clay fireplace, cooking pots and water vessels, and tins for storing his monthly supply of grain and oil, and on the back verandah is stored the supply of firewood.

In India, owing to the prevalence of the caste system, it is impossible to provide one common cooking house for all the inmates of an Asylum. So strong, indeed, is the hold of the caste system that each leper insists on cooking his own food. Only when lepers become Christian is this prejudice overcome. The quarters for men are grouped together, and at some distance away are the quarters for women. In some of the older asylums there used to be married quarters, but the Mission to Lepers discourages these, and endeavours to follow a policy of segregation of the sexes.

In many Asylums there is a house for the untainted children of lepers. There the children of leper parents, who show no signs of the disease are boarded and educated, and trained for some useful pursuit. It is difficult to persuade leper parents to give up their children even to a home in the grounds of the Asylum, but it is found that if children can be taken away sufficiently soon from their parents, they stand a good chance of remaining healthy.

In the working of the Asylums no difference is made between Hindus and Mohammedans and Christians. All receive the same kind of food and clothing, and all are treated equally.

The lepers usually elect one of themselves as a headman. He is nearly always a man worthy of the post, and on him to a large measure depends the harmonious working of the Asylum. He settles minor disputes, assigns to each his share of the common work, sees that the rooms are kept clean, and helps to bandage the wounds of his disabled brethren. The headman is usually a Christian, and if so, he acts as an elder of the Church. I had often to deal with the headmen of

my two Asylums with reference to other lepers, and found that they gave fair and unprejudiced advice.

The daily work of which lepers are capable is not great on account of their lowered vitality. When they have drawn their water, cooked their food, and cleaned their rooms and visited the dispensary, there is not much time left for recreation. Still we attempt to provide that too. Gardening is a favourite employment. The lepers are encouraged to grow vegetables and fruits for themselves. In our Asylum at Poladpur bananas were grown with great success. The lepers are encouraged to do repair work on the Asylum buildings, and all means to keep them employed are used.

In the Pui Asylum, music was one of the favourite recreations of the lepers. After dark when their evening meal was finished they used to gather round a fire and sing hymns and Indian songs far into the night. While, in many cases, lepers might be taught trades such as ropemaking from coco-nut fibre or basket weaving or pottery, there would be no market for the goods they produced, and the cost of erecting and working a sterilising apparatus would be prohibitive. The field of useful employment is thus somewhat limited. We endeavour to educate those who are illiterate. At Poladpur, a Christian leper, formerly a Brahman by caste, taught the younger lepers reading and writing.

Up to within the last two or three years little was being done to cure the lepers, but researches recently have shown that there is now some hope. The work of Sir Leonard Rogers of the Indian Medical Service, and of Dr Muir, in Calcutta, has shown that great advances are possible.

The last point on which I want to speak is the religious work done in the Asylum. This is the most encouraging part of the work. We practically never need to admit a Christian as a leper into our Asylums, but in my two Asylums most of the inmates had become Christian. Their standard of theological knowledge was not high, but they had learned to have faith in Jesus Christ, and this faith brought, to an extraordinary degree, hope and courage and cheerfulness into their lives, and enabled them to bear easily the burden of affliction they suffered. The Christian work was carried on by the Catechist in charge of the Asylum. There were prayers every day, a Sunday-school for instruction on Sunday mornings, and a

service in the afternoons. It was affecting to hear the lepers sing, accompanied by cymbals and the small drum beaten by hand, and when one or other of them prayed one felt that they realised truly the presence of God in their midst.

The work done by the Mission to Lepers in India makes a great impression on the non-Christian people of the land. It is work they shrink from themselves, and they feel that the religion of those who carry it on must have some peculiar virtue in it. We often find rich Indians very ready to help us by gifts of money, even although they know that Christian work is being done.

It is a great work in every sense of the word, and those who carry it on feel not only that they are helping men and women that are greatly in need of help, but also that in doing it they receive a new idea of the Love of God, and of the grace and truth that comes from faith in Christ.

THE RESOURCES OF GOD.

I.

Rev. Professor H. R. MACKINTOSH, D.D.

Two years ago, I happened to be in America, and to have the opportunity to talk there with one of their biggest Christian scholars, a man of force and insight. One of his remarks I have not forgotten. He said that as he watched the events of the last few years in Europe, he was more than anything impressed with the disproportion between the vastness of the political and military affairs that had to be controlled, and the size of the minds that actually were trying to control them. The one were so great and the other so comparatively small and blind. Some feeling like that, I imagine, is more and more forcing itself upon all of us who love the missionary cause. The disproportion between our tasks and our faculties is becoming painful. Everything we have heard during this Conference tends to accentuate that feeling. No one can listen to these discussions and not be aware that the non-Christian world, its needs, its sorrows, and its possibilities, is opening up before his astonished gaze as the ocean opens before one who sails out of a river. The magnitude of our duty and the slenderness of our self-acquired powers so grow upon us, both of them, that we are driven to say, in exasperation if not in humility, "Who is sufficient for these things?"

It is well to be humbled by a great task. There would be little promise in the efforts of a Christian worker, a speaker about the Gospel, if before he went in to speak to his fellowmen about being reconciled to God, he were not dismayed by what he had taken upon him, if he were not impelled with a hungry and lowly heart to seek the help of the Spirit. So it is good for us deliberately to put the two things—a Christless world and our personal abilities—straight over against each other, and ask how the gulf between them is to be filled up. We cannot ask that question without instantly turning to God.

The thought of God, often, has the most diverse effects on men. It may produce uneasiness, or ridicule, or resentment. But wherever it encounters *faith*, its invariable result is a sense of calm, of largeness, of promise, of resource. To see

God, as He appears in Jesus, and to cast oneself upon Him is to be delivered from the fear of things, and very specially from the fear of tasks that scare us by their size. We get back our nerve as we look at Him. What gives the Bible its majesty of attitude, its perfect self-possession in face of an impossible situation, is just that the writers of the book were all the time looking at God. They lost even the thought of their own weakness as they gazed on the might of the Eternal. Prophet and apostle were more conscious than we can be, how unequal is the ratio between God's redeeming plan and man's best wisdom or effort, but the sight of the Father's power never failed to steady them. Human slackness, human antagonism, were all to give way, that God might be all in all.

They sang of God—the mighty source
Of all things—the stupendous force
On which all strength depends ;
From whose right arm, beneath whose eyes,
All period, power, and enterprise,
Commences, reigns, and ends.

We have to recapture that calm faith ; we have to bring out into the forefront of the Christian mind how infinite are our resources in Him who sits upon the throne and is perpetually saying, " Behold, I make all things new."

How are we to discover these resources ? How are we to be able to tell with certainty what we can count upon from God ? Nothing so takes the heart out of pioneer or soldier as uncertainty about supplies. And we have just seen that one of the prime marks of Foreign Mission enterprise, one of the characteristics stamping it as Divine not merely human, is that it outgoes all our strength. Here then is a point about which we must be sure. We can ascertain what God is willing to be to us and to do for us, not by speculation, or by guessing—often they are the same thing—but by faith. Only it must be faith in its biggest and deepest sense ; and that is looking at God, receiving from Him, and daring for Him. That was the method of St Paul, it was the method of Livingstone. It was the method, if we may adduce His name, of the Pioneer of Faith, the Lord Jesus Christ Himself. It will suffice for us. There can be no way but this of unsealing for ourselves, and for the cause we care about, the treasures of God's life.

If we take Christ to be our guide here, and if we perpetually use Him as the transparent medium through which we see into God's mind for us, we find, I believe, that we can reckon on three or four great facts about the resources that are behind us. Here they can be touched on only in the simplest outline—

(1) We are dealing with One who has all time at His disposal. Right through Old and New Testaments God is seen to be the Eternal One, and Christian thought from the first carried over that view and put it at the heart of its conception. Time is not a fate to Him ; it cannot frustrate His loving plan. It is His instrument rather ; it is the landscape over which range the lights and shadows of His watchful love—of what the Apostle calls “the many-coloured wisdom of God.” We are so apt to conceive of the Eternity of God as a cold remote idea, but what Bible writers make us see in it is the patient unchanging faithfulness of the Divine heart that century after century remains true to itself, and will not give us up. The Eternal God is the God who in Isaiah's time longed to redeem His children, who longed for it at the moment when Jesus was dying on the Cross, who longs for it at this hour. He never changes. The Father's love stands unaffected by time. It belongs to that high region where rests the Unchangeable, above the varied phases of the fleeting moments which we call past, present, future. These are but the lower layer of clouds which drive before the wind, and melt from shape to shape. He dwells above in the clear, changeless blue.

That means that we can set no limit to the wide-reaching purpose of love for the world which the Father has in His own keeping. He is not tied to a year or a generation as we are. How often the reader of the Gospel has asked himself why Jesus waited thirty years before setting out on His public ministry ; might not some portion of that period have been saved ? Yet God was patient till His perfect Son was ready. Why did St Paul go away for three years into Arabia, after his conversion, when all the while men were needing his message ? Yet God would not let him go till he was ripe. There is no haste in the Unseen Love. God has “for ever.” Once a keen Christian worker was talking to an eager noble-hearted Utopian who lacked the inspiration of our faith and who was expressing a feverish impatience for the realisation of certain

promising schemes. The Christian man said something about the long future being safe in God's hands. "Ah! yes," said the other, "you have a faith; you can afford to wait. We cannot." I know how this idea of God's unhasting ways can be used to palliate slackness, I know how often the Church has employed reflections about the tarrying will of God to explain delays in mission effort which ought rather to have been put down to her own lovelessness. And yet I question whether there is any thoughtful mind to whom Foreign Missions are dear, who has not thrown himself back, with infinite relief, on the conviction that the long future belongs to God.

(2) It is great part of our resource that God Himself has a vital stake in the victory of that for which we strive. When we think of God, and of His relation to our need as workers in missions and for missions, it is best to recollect how He has already committed Himself to the great cause in a way from which He will never go back. Do I go too far in suggesting that one strange idea we are occasionally tempted to is this, that we are keener for the salvation of men than God appears to be? The idea we, of course, repudiate, sincerely, and yet half-unconsciously it may faintly colour our prayers and our anticipations. However that may be, at least it is a notion that will not bear looking at for one moment. When we pray, when we toil, when we give for the great waiting, fainting non-Christian world, it is a world for which the Father of love has already sacrificed, and to this hour is sacrificing, all He has. "Bought back, not with corruptible things, as silver and gold, but with the precious blood of Christ."

Everyone knows that often in the New Testament we meet with faith reasoning along the line of the phrase "how much more." Jesus Himself now and then does it in one direction; God, He says to the disciples, gives you some smaller gift; He will certainly give you the greater. "How much more will your heavenly Father give the Holy Spirit." But also we find the thought pointing in the other direction, not this time from the less to the greater, but from the greater to the less. One of the most moving examples is in the eighth of Romans. "He that spared not His own Son, how shall He not with Him also freely give us all things?" The mind of the Apostle rests on the self-sacrifice of God in Christ, as an unsurpassable height, and from that elevation he sees all other bestowals

spread before him. That is a great promise for the missionary and for all who back missionaries up. God will not see lost the world for which He gave His loved son Jesus Christ. I have read how some years ago, just as a great liner for the East was casting off from the New York wharf, a white-haired old minister on the landing-stage bared his head and with tears on his face cried to his son, a young missionary leaving for the field, "Stanley, 1 Corinthians xvi. 13, Quit you like men, be strong." And then again, as the ship gathered way, "1 Corinthians xvi. 13; never forget it." And as I walked away, said an onlooker, I understood how Moody could say that in his earlier days he spoke most about the sacrifice of Christ, but when he got older, he came to speak as much of the sacrifice of the Father. God put a great stake into the work of which you and I are thinking, when He led Jesus to the Cross.

We can rest our hearts on that. The index of our resources in God is the event of Calvary. The Cross has many a message for this world; the sign of forgiveness, the terror of sin and selfishness, the motive of penitence—we see it in all these lights. But there is one aspect as real as any of the others though it perhaps comes less often to mind; it speaks of the determination of God. There is an immovable fixity of purpose in the love that changed history by the Cross, and all its Divine momentum is behind us when we seek that Christ may be given to men.

(3) When we are considering our resources in God, let us not forget that there is a Holy Spirit that can touch hearts and transfigure lives. We think of the Spirit of God as Teacher, as making men wise in truth; or as Sanctifier, making men good in the noble sense of that word; and these thoughts are right. But it is just as true to the New Testament to think of the Spirit as powerfully impelling men to take the Gospel to their fellows, and equipping them with all the love and bravery needed for that business. Wherever in Acts or the Epistles the Spirit's impulse is clearly pointed to, it is as likely as not to be represented as urging men out into the greater world, sending them abroad with wonderful things to say about Jesus Christ. Not only so; wherever a loyal word is spoken in Jesus' behalf, wherever a kind deed catches the attention and begins to break the crust of apathy and to call forth

interest in the living God, there, according to the Apostles, the Spirit is working miracles. Behind the outward-moving tide of New Testament missions, we can perceive the power, the pressure, the Divine faithfulness of the Spirit of Christ, kindling great hopes in men's minds, and enabling them to fulfil them even in hours of gloom,

Nothing has been more conspicuous in the last twenty-five years than the fashion in which Christians have opened their eyes to the thoroughgoing unity of interest that joins up the advance of God's Kingdom here in Britain, and abroad in other lands. Foreign Christian service is ceasing to be viewed as a private hobby and coming to be regarded rather as a *sine qua non* of the Church's living faith. There is no point at which this crucial oneness of interest breaks upon one more arrestingly than in the need, and the real presence, of the Divine redeeming Spirit. Apart from that constant power, we at home are weak as water. Those who go abroad are not less feeble. But surely we may rejoice to know that the Spirit of God is not a hypothesis, or a hope, but a present fact.

Judson, of Burmah, was once asked in jest what the prospects of missions were like. "As bright, sir," he replied, "as the promises of God." That is good enough for us. We need no more, and no more could be conceived. If we have behind us, given our loyalty, a God Who has all time as His own, Who has pledged Himself to the full in Jesus, and Who breathes perpetually the Spirit of His wonder-working love, we are rich in Him, and the fires of our hope may well burn and shine.

II.

Rev. W. R. MALTBY.

THE Christian religion is all on the scale of the infinite, and it resists all attempts to reduce it to manageable dimensions. We must receive it as little children, but when we have received it, we find we are committed to a loyalty which knows no reservations, and to a service for which we are ludicrously inadequate.

We believe we are building the walls of a kingdom that will never end and is to embrace the whole human family.

There are Christian men of our own company here, ordinary people who take their meals and can be shaken hands with, who think in wider horizons, dream of greater conquests, and spend their lives planning a vaster strategy than Cæsar or Alexander ever knew. Are they sane? And we ourselves! Are we the people to re-unite the broken human family? Have we the secret to heal its ancient enmities, to exorcise its fiercest passions, and fulfil its most sacred faiths? Looking at ourselves and then at the scale of the enterprise, is not the disproportion grotesque? Canst thou draw out leviathan with a bent pin?

1.

We must remember, first, that God has resources that are not committed to our hands. The Christian Church is God's messenger but not His only one. There is no history from which He is absent. When we have done all, we are only part of a greater whole, and many men are serving the will of God who intend nothing of the sort. Those who in Christ's name went out declaring the solidarity of mankind and proclaiming that in Christ there was neither Jew nor Greek, neither male nor female, neither bond nor free, had no idea by what various processes those ancient disabilities were to be removed—by the merchant's enterprise, by the explorer's courage, by the ambitions of kings and the needs of common men, by hunger for knowledge and thirst for adventure. All the Church's missionary work looked to a situation out of men's sight, but it was the situation in which we stand to-day.

Our fathers proclaimed that all mankind was one, but they proclaimed it in faith, for the facts all looked the other way. Now, every thinking person can see that they were right. We know that we are so much members of one another that we must learn how to live together or we shall perish together. The old cleavages are not only displeasing to God; they are the problems of statesmen, for they are now seen to be ruinous to society and to civilisation. As we look back upon the past, as Christian people, it is only our prudences and parochialism of which we feel ashamed; only our most daring ventures that stand justified. We have been

disillusioned ; many prophecies of steady and cautious progress look foolish enough now. We only know that if we keep the way of faith, we shall find that we come where all the roads meet, and that there are chariots and horsemen, not of our raising, sent to our aid, and the kingdoms of this world shall become the Kingdom of our God and of His Christ.

2.

We must not imagine that the present missionary effort represents anything like the limit of what is possible. It represents pretty adequately the level of conviction within the Church. The missionary income of most Churches to-day, regarded merely as a piece of organisation, is no small achievement. We may do better still. But even if we continue to collect the maximum of money with the minimum of motive, we are not much furthered in our real task. On the other hand, raise the moral temperature of the Church by two degrees, and it would change all your balance-sheets and embarrass all your candidates committees with unexpected men. Even now, it is only the world view that will hold the best of our young people. That is why they are so tepid about our denominationalisms and so disrespectful about some of our sermons. The years of war have not left us where we were. Some have heard—

The still sad music of humanity,

and they cannot listen now to shrill music.

3.

But we must go deeper. The Christian Church is entrusted with an equipment which is peculiarly its own, and it is vital that we should know what it is. *We have the truth that makes them free* ; and this truth is in Jesus.

If God is revealed in Jesus Christ, then God is *knowable*, and fellowship with Him is possible. It is a striking thing that in this day when so much is doubtful, the whole story of that sinless life lived beneath those Syrian skies is given back to us as to no generation since the time of the Apostles. And the result is that to many of us, Jesus is simply the most knowable person in the world. At one moment we say,

"How like He is to ourselves," and at another, "How unlike," but always the wholeness and simplicity of that life bring Him near and make Him knowable. If we try to describe Him we have to relate a series of contrasted and opposite qualities, yet there are no contradictions in Himself. We wonder to see the speed at which He moved, the mass of work He left behind Him every day, His incomparable efficiency, and His masterly handling of every situation; but we wonder yet more when we feel the depth of His tranquillity, the contagious peace which made His presence a shelter for the wounded and the shamed. We see how inexorable and uncompromising He was, and yet how generous; how vast His plan, how individual His care. The flame of His moral passion is just as undeniable as His tolerance and understanding sympathy with all our human frailty. These are but words, and poor ones, and they do not really convey what happens to us again and again, when some word of Jesus truly heard, or some gesture truly seen, surprises us into submission and wondering trust. All the meanings of His life deepen and converge toward His Cross, where He betrothed Himself for ever to all the human race, for better for worse, for richer for poorer, in an alliance that death shall never part. But even there, from that deep where all our thoughts are drowned, He does not confound or bewilder us; He draws near to us and speaks to our condition. If God is not like Jesus Christ—to many of us He is incredible. If He is like Jesus Christ, He is irresistible. This Jesus is the one "whose glory fills the skies"—

Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man.

When we look at Him, it is possible to draw near; when we look long, it is hard not to draw near. In the end you cannot see such a one as Jesus and not speak to Him. Jesus Christ Himself is the gospel, and the gospel is the power of God unto salvation. There are such things as saving truths; East or West, they are saving truths. It is a saving truth that there is a Love that will not let us go. It is a saving truth that God thinks us worth while, worth following, worth winning, worth dying for, infinitely worth while. It is a

saving truth, in whatsoever language it be told, that we may come to God just as we are, not waiting to be good, not waiting till we repent, and find in His perfect fellowship, all we need to enable us "to do justly, to love mercy and to walk humbly with our God." These are saving truths which do not require the long preface of years of instruction; they are bread for the hungry. The trouble, alas! is that it is easier to sophisticate them than to preach them.

The messengers, then, must believe in their message. But they must also believe in themselves.

On that first Easter Sunday when the Lord came again to His own, to their joy they heard Him speak again and He said—just what everybody said, *Peace be unto you*. It was, of course, the familiar greeting. Any guest in any house would repeat the formula. Every wayfarer tossed it to every other. They were all wishing one another peace, and nothing happened. Jesus uttered the familiar words and suddenly the Peace was there. It came in with Him, and as He spoke seemed to hover awhile above them, as if waiting for the opening of a heart that it might enter in.

We are carried back to some other words of His. When He sent out seventy of His friends for their first adventure in preaching, He gave them some instructions. "When you go into a house, first say, *Peace be to this house*." Well, of course they would. They are not churls; they will be civil. But there is something more. "First say, *Peace be to this house*; and, if there is a lover of peace there, your peace shall rest on him; and if not (so real a thing it is) your peace will come to you again." Like Noah's dove it must rest somewhere. There is no mistaking this. No purse, no wallet, no spare sandals, but they *are* to carry peace and give it away. It is amazing that unbelieving wretches like ourselves should imagine that we have really accepted teaching like this, and should mistake the nodding of sleep for the assent of faith.

This picture of the Lord's disciple at work is astonishing. In one respect, he is a poor unfurnished, uncertificated creature, a mere "baby," so Jesus says, a lamb matched against a wolf (so Jesus says), and shivering accordingly. In another he is seen carrying the kingdom of God about with him, and holding the door open for any who will, to enter in.

It is an event (so Jesus says) in the history of any town, when one of these messengers enters it. Silver and gold he had none ; but he has his wares ; he is a celestial bagman, an uncommercial traveller with a store of spiritual gifts, and he can deliver "the goods." He deals in communicable things. The feature about the messenger of Christ is this ; he does not merely talk about love and joy and peace. He carries them and offers them. It is in his commission to bestow them.

This is the note of the New Testament. The love and joy and peace of which it speaks are as real as corn and wine, and as get-at-able as money in your purse or bread on your table.

I find St Paul quite irresistible in this matter. We know the kind of people who needed his help. Many of them had been rescued from a pagan environment, and dark passions of the flesh were in their blood. Their minds were full of combustible material, and at any time a word, a look, a gesture might start the ruinous fire. Discarded lusts marched after them and watched the opportunity for a fresh assault. If we know anything of the temptations of such men, we know that nothing will succour them unless it is as swift as it is deep, and as simple as it is strong. St Paul handles them like a physician who knows what he is about. Dreadful as their case is, he is not in a panic about it ; he does not wring his hands over them ; his lip does not tremble, and he does not shake his head when they leave the room. "You have put off the old nature and you have put on (as though it were a coat) the new. So now put away all these—anger, wrath, malice, shameful talk—put them off ! And now," he proceeds, still in the same sure tones, "put on these new robes. Put on a heart of compassion, kindness, humility . . . above all, put on love." As though you could ! Has the apostle forgotten his audience ? Is this preacher's rhetoric ? No, it is merely the Gospel. St Paul is in among the heavenly wardrobe and literally handing out new clothes for old. Sinner as I am, I think I should have put them on if they had been handed to me in that sure fashion.

It is pathetic to see how humanity turns again and again to the priest, and the reasons are not all ignoble. Being

slow of heart and of doubtful mind we crave some one who will not only tell us about God's grace, but give it into our hands. It is no use sending us off on the mystical quest; very few of us are "airmen." If the help we need is not quite near, it is out of reach. It is strange that God should seem distant until a human voice brings Him near; that His promises once seemed idle till we saw a human face lighted by them; that a month's striving will sometimes bring us, not to faith, but to despair, and then five words from stammering lips will break the frost and free our souls. But the explanation is this that while the whole world is sacramental—

a mighty sum
Of things for ever speaking

the most sacramental thing in the universe is a dedicated human being. We say lightly to our neighbour with our hand on the door, "Give me your blessing," and straightway forget because we don't believe the thing can be done. Yet Christ once taught men differently. This is why the New Testament is so rich in benedictions, and every conventional salutation changes into actual bestowment of good things. The bread of life is God's giving, but we must break it to one another from hand to hand. Every Christian should know how to "deliver the goods." "I rode into the town and the next morning *I offered Christ* to a large company." It is the evangelist's vocation and the missionary's commission, and what a calling it is!

CHINA, YESTERDAY AND TO-DAY.

I.

Rev. JAMES WEBSTER, D.D.

I BRING to the Congress a message of affectionate greeting from your daughter Churches in China and Manchuria, and a message of cheer regarding the progress of the cause there. Never in the history of that historic land—never in the history of Missions in China—was there greater cause for rejoicing and hope than now.

First of all let me speak to you for a little of the general situation in China to-day. There have been great upheavals, as you know, in China in recent years. The Manchu dynasty which has lasted for over 250 years has passed away. Indeed, the end has come, I believe, to the age-long succession of dynasties in China. A Republic has taken the place of Empire, and a President rules instead of an Emperor. Yet it cannot be said that the political change has brought either peace to the people or purity of administration to the Government. Civil war has been raging almost continuously during the past ten years; graft and corruption are as rife as ever, and yet the Revolution has no doubt brought many changes for good. For one thing the ancient system of examination has ended, and with it the old effete method of education. New ideas are being searched for as for hid treasure. The old prejudice of all things foreign is entirely gone, and there are many other rays of light where of old only thick darkness reigned; and whatever of good, permanent or ideal, there is in the Revolution, Christian Missions have had their share in bringing about.

Let me remind you of an incident connected with the very beginning of the Reform Movement. It was just immediately after the Japanese War, twenty-eight years ago. China was in the dust, and the young Emperor Kuang Shü was in his palace in Peking mourning over the fate of his Empire. Among the multitude of advisers there was not a man of light to help him. One day his tutor put a Treatise in his hand by a young student in the South, named Kang Yü Wei. It was on the

subject of Reform. The young Emperor was interested and impressed. He ordered Kang Yü Wei to Peking. Received in audience and asked by the Emperor to state his views, the young student poured out his soul to the Emperor. "Are there any other men in China like you?" he was asked. He replied that there were, and these men were also ordered to Peking. A Reform Cabinet was formed, and presently edict after edict of an entirely new kind began to be issued from Peking. Reforms of the most drastic nature began to be introduced. Temples were to be turned into schools on western lines; the Civil Service was to be purged of its impurities; the Army and Navy were to be re-formed—opium was to be abolished; Reform was filling the air. By and by the reactionary party, becoming alarmed, went in a body to the Empress Dowager and urged her to put an end to it. The old Empress spoke to the Emperor and ordered him to put away his young advisers and take counsel only from the old men of the State. Next time he met Kang Yü Wei and his friends he told them what had happened, and asked what he should do. "Put down the Empress Dowager!" was the reply. It was wild advice, no doubt, and easier said than done; but the edict was drawn up and placed in the hands of Yuan Shih Kai, a member of the band, who had faithfully promised to carry out whatever his Emperor demanded of him. He was to go to Tientsin, behead Yung Lu, the Generalissimo of the Army; bring the Army to Peking, and make the Empress Dowager a prisoner. Yuan turned traitor, and instead of beheading Yung Lu he revealed the whole plot. Then the fat was in the fire! The Army went to Peking, but instead of surrounding the Empress Dowager they made the Emperor himself a prisoner. Most of the young Reformers were put to death. Kang Yü Wei escaped on a British gunboat, and for many years after was an exile from his native land. *But all the reforms which were then advocated have long since been enacted under the new regime, and all the reform ideas which Kang Yü Wei submitted to the Emperor in 1898, he owed, on his own confession, to the books and teaching of the famous Missionary of the Baptist Missionary Society—Timothy Richard.*

The most significant of the changes brought about by the Revolutionary Movement is, as I have said, the abolition

of the age long system of examination, and with it, the old educational system. It is now a thing of the past, and a new educational code on western lines has become firmly established. To-day something like four and a half millions of the young people of China are being educated in Primary Schools, in Middle Schools, and in Colleges, just as the youth of Scotland are. The mentality of China is silently but assuredly undergoing a transformation. One of the most remarkable results of it is seen in the liberation of women in China. Whereas five and twenty years ago there was no such thing as a Girls' School outside the walls of the Christian Missions, now schools and colleges for girls and women abound everywhere throughout the Empire. Educated women are taking a prominent part in social, religious, educational, and industrial questions, and the breaking of the chains of Chinese womanhood has been well described as one of the most important changes that has taken place in the sociological history of mankind.

Let me for a moment call your attention to another result of the intellectual renaissance. I refer to the so-called New Thought Movement among the Intellectuals of China. This is a movement that has sprung up within recent years among some of the best educated, most broad-minded, and intellectual young men in China. They question everything. They tear up the very roots of society and ask, "Why?" They profess to be scientific. They are thoroughly democratic, and thoroughly rationalistic in their views and teaching. They are exceedingly active propagandists, and have brought to their help many of the leading scientists of the day like Professor Bertrand Russell of Cambridge, and Professor Dewey of America. They are, of course, utterly opposed to all religions, and Christianity among the rest, classing them all as superstitious. They are about the only active opponents that Christian Missions and Missionaries have in China in these days. Needless to say we are not afraid of this new foe. We rather welcome his appearance in the arena. It is a challenge to the Christian Church throughout the world to send to China men who can meet Bertrand Russell and Professor Dewey on their own ground.

This leads me to remark on *the changed attitude of China towards missions and missionaries*. It is nothing less than a complete transformation. On my recent visit to China

nothing impressed me more than this did. One can trace four distinct periods in the national attitude to missions :—

First, there was the period of National Rejection. When Morrison, the first missionary from Great Britain to China, began his work over a hundred years ago, the gates of China were closed against missionaries. They were despised and rejected with contempt and scorn.

Secondly, there came a period of forced entrance when missionaries followed in the wake of victorious armies and took their stand on treaties ; entering China along with Consuls and opium and other things, all of which the Chinese didn't want and which they hated. Indeed, their hatred was intensified. Then followed many years of passive resistance, often, often breaking into active persecution. Missionary after missionary was murdered ; mission station after mission station destroyed ; converts were treated cruelly, and general massacres, like that of Tientsin, became frequent, culminating twenty-two years ago in the Boxer Movement, as it is called—the fiercest persecution, and the most cruel, since the days of the Roman Empire. And yet it is to be remembered that it was during those terrible years that some of the brightest trophies of the Gospel were won. Pastor Hsi was brought in during that period, so was old Wang of Liaoyang, Blind Chang of Manchuria, and hundreds of others ; —flaming evangelists who were at the beginning of the road that led to the Shanghai National Christian Conference last May.

Following this there came a period of National Toleration. The missionaries, their churches and converts, were left severely alone. Here and there gracious revivals of religion were experienced, and the love of many which had waxed cold because of the sufferings and losses of the persecution was quickened and revived. Of recent years this toleration has gradually changed, until now there is something akin to National Recognition. I question very much if there is any class in China more respected and esteemed by the people than the missionary class. They are consulted upon matters affecting the welfare of the people. In times of plague it is the Christian physician they flee to in their panic, as was the case in Manchuria when they came to our medical missionaries, Dr M'Killop Young in Hulan, and Dr Greig in

Kirin, and Dr Christie in Moukden. When famine rages and the people are perishing it is the missionaries to whom they look for relief. Only recently there was a great famine in Northern China, and literally hundreds of missionaries were engaged in the work of relief at the request of the leading provincial authorities. A few months ago there was a state of war in North China. It was a wicked and useless war between the super-governors of Chili and Manchuria. No one, no body of men were doing anything to stop it. Of course the League of Nations could do nothing. The ministers of Britain and America were doing nothing, and two of the missionaries in Moukden, Mr. Platt and Dr Young, were asked if they could not do something to bring about peace between the opposing forces. It was an exceedingly difficult and delicate undertaking. Three times they visited the front, each time with no small danger to themselves, and succeeded in establishing contact with the headquarters of the two armies. By dint of infinite patience and pertinacity a meeting of the plenipotentiaries of the two armies was arranged. They met on board the *Curlew*, a British cruiser lying off Chin Wang Tao, and in the small hours of a June morning an armistice was agreed upon, and within twenty-four hours the two opposing armies were on their homeward march. There was a time in China when it might have been said of the missionary, "none so poor as do him reverence." That time has passed, and there is an opportunity of preaching the gospel to all classes of the people such as never obtained hitherto, and as little opposition to the evangel as there is in our own land.

Another thing that deeply impresses anyone comparing the China of yesterday with to-day is the *extraordinary development of the Chinese Christian Church*. I do not mean merely in numbers—although that also is striking. Fifty years ago the Christian community of China numbered not more than 10,000. Now there are nearly 400,000 members of the Church in full communion, and probably nearly a million of a Christian community all told; not including, of course, Roman Christian communities. Nor do I refer to the spread of the Church throughout the land. Yesterday they were only to be found in a few of the provinces round the coast. Now the Church is represented in every one of the eighteen provinces, the

smallest Church numbering more than 1000 members. There are 10,000 groups of Christian people scattered throughout the land. 5000 of these are organised into congregations. They are ministered to by over 1000 Chinese ordained pastors, and a very much larger number of lay leaders. Each of these groups is a living force for Christ wherever it exists.

But I refer to the *spirit* which has taken possession of the Church. It is no longer *dependent* as it was of old, but standing on its own feet, resolutely intent on going its own way; no longer content to be led wheresoever the missionary chooses, but coming to the front and leading. It is looking out on Christ and His Church on earth and in China—not through the eyes of the Missionary Churches of the land, but through its own eyes. They have seen Him for themselves, and say, “Now we believe, not because of thy saying, for we have heard Him ourselves and believe that He is the Christ, the Saviour of the World.” One was struck with this both in the meeting of the Synod of my old Manchurian Field, and in the Shanghai Conference last May.

That was a remarkable gathering in many ways. It was great in its diversity. Imagine 1100 delegates representing the Christian Church throughout the world—differing in race, in language, in Christian creed—yet meeting together in unity, unitedly praising and praying to the same God and Father of our Lord Jesus Christ, absolutely one in aim and purpose. It was national, for it represented every province in China from Canton to the Siberian border—and from the Tibetan frontier to the China Sea. The President was a Chinese, an old student of the Glasgow B.T.I.—Dr C. Y. Cheng. The Chairman of the business committee was Chinese—Dr David Yu—one of the most competent of men. The speaking—the most of it, certainly the best of it, was Chinese—the atmosphere from beginning to end was Chinese. To begin with, there were the memories of forty years ago like a mist before one’s vision, but presently out of this mist there emerged in beauty and in strength that which we had been looking wistfully for—the Chinese Church of Christ. It was like a vision glorious. One has been in Christian Conferences in Shanghai before. Nearly fifty years ago the first Missionary Conference was convened there. Later from time to time other Christian Conferences have been held. But this was

the first of its kind. I have said that it was less a Conference than an event, and yet the preparation of the reports submitted, and the establishment of the United Council of all the missions and of the Chinese Church, will prove of immense value for many years to come. But after all it was the coming of age of the Chinese Church that mattered; and will be a theme of rejoicing and thanksgiving of the Church throughout the world.

It is a Church with a high ideal. The Church, they say, is to be a fearless fighter against sin—a flaming prophet of God, a faithful interpreter of Jesus, a believer in unity, because she loves Christ—a Church that will teach her people “to agree to differ, but resolve to love.” They are profoundly grateful to the Churches of the West for the service and the sacrifice of the past, and for the blessings of the gospel they have brought to China. They pray that this help may be continued and increased; but they enter *a most emphatic plea for freedom*. In matters of creed and Church Government they claim liberty, untrammelled by the traditions of other Churches and other lands.. They have too long been regarded by their fellow-countrymen as mere followers of a strange cult and members of a Foreign Church, and they long passionately for the day when that stigma shall be removed—when they shall be able to say, “Now then we are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.”

A striking feature of that National Christian Conference in Shanghai was its *youth*. The members over fifty were chiefly foreigners, the Chinese members were in the bloom of youth. There are those who severely criticise young China. What would you? Place the future into the hands of the men who have hitherto failed? Whatever we may think of it, the future of China is in the hands of the young men, and so it is with the Church. Her future is in the hands of educated, enlightened, and devoted youth—both men and women. They have seen a vision—China *redeemed*, China *reborn*, China *won for Christ*. At the Conference there were four Chinese characters which met you everywhere—“Chung Hua Kuei Chu”—China for Christ! It is the slogan of the new-born Chinese Church of Christ.

II.

Dr DUGALD CHRISTIE, C.M.G.

ON coming home to this country one is surprised and disappointed to find how little interest is taken in the great developments now taking place in the Far East and especially in China.

The Press, if not altogether silent, gives only scraps of news, frequently misleading or incorrect.

Our Government seems too busy with things nearer our own shores to give any serious attention to China, though many of the difficult problems of the world can never be permanently settled until the grave national and international questions arising in the Far East are dealt with.

Our Merchants do not seem to concern themselves with the fact that in China we have a country larger than Europe, with a vast population, with inexhaustible stores of mineral wealth, and raw materials with enormous industrial possibilities, and promising markets for all that we can produce.

And what of the *Christian Church*? Has she yet risen to a full sense of the greatness of her calling?

I hold that we cannot afford, either as a nation or as a Church, to ignore a country like China, and to remain mere spectators when she has come to the parting of the ways. The fundamental character of her national life and the direction of her future development are now being decided, and much depends on her choice. The Chinese are looking round with keen and intelligent eye to see what the outer world can supply, what those Christian nations can give which presumed to send missionaries to teach them; willing to accept the religion of the West if it really is what it professes to be, ready to adapt to their own needs what is best in our civilisation.

Unfortunately there are many influences operating in China calculated to steer the course of her development into dangerous channels. The old religions have been weighed and found wanting, and nothing has been put in their place. As a high official said to me, "The serious thing for China is that she has no religion, for a nation without a religion is in a dangerous position." Some of the old literati of China are

making vigorous efforts to revive the ancient religious systems, exalting the ethics of these in comparison with the Christianity of the West, which brought about the War. The principles of justice, freedom, right above might, so loudly proclaimed during the War, were, they say, evidently but pious expressions never meant to be put into practice.

Many of the thinking men of China are now departing from the traditional pacific attitude, for they are beginning to feel that the only way in which their country can hold her own against foreign aggression is by becoming a strong military nation. Indeed, this military spirit, introduced from without, has, unfortunately, already done its evil work.

If this military spirit were really to take hold of China,—if in her extremity, smarting under what she considers the injustice of the West, she puts forth her strength and creates a large army and navy—what of world peace then?

China, however, is not naturally and never has been a militarist nation. Thousands of years ago she established the principles that are central to the League of Nations. The philosophy of her ancient sages despises the idea of applying brute force to the settlement of disputes between individuals or nations, and these principles are deeply rooted in the national life.

What an ally we might have in a strong China on the side of peace, and if won for Christ, what an ally on the side of Right and Truth!

Now as a nation,, what have we done to lead China on the path of peaceful progress?

We have to confess that our influence has not been always for good. We have no reason to be proud of our early intercourse with China,—wars in which we now acknowledge we were distinctly in the wrong,—a traffic forced upon them which we recognise as the national curse of the country. Some say that the Chinese are not sincere in the desire to root out the evil, but how can this be, when the late President of China recently deliberately burned all the opium stored in Shanghai, valued at millions of tæls, and that at a time when the national Treasury was practically empty?

China is also smarting under a sense of injustice over commercial *Treaties* forced upon her about the middle of last century, and still maintained. All the world knows, too, how

in recent years one strong nation after another took advantage of China's weakness, demanding special privileges and taking forcible possession of territory.

When China entered the War, she was promised much. President Wilson's famous speech was joyfully received, translated into Chinese, and widely read by all classes, and the expectation was general that all this exploitation of their country would cease, and that justice would prevail. In this confident hope a memorandum was drawn up, embodying these and other grievances, and presented at Versailles where it met with but little response. The decisions of the Peace Conference dashed to the ground China's hopes. The award of Shantung to Japan greatly stirred the students and business classes all over the country, and set in motion forces before unknown. It is true that the Washington Conference accomplished much, but it has not re-established her confidence in the fairness and justice of the so-called Christian nations.

Now it seems to me that we cannot expect missionary work to make satisfactory progress, till we bring our relations with China more into harmony with the Christian principles which we profess.

It is a striking fact that, in spite of all hindrances from without, in spite of strife and divisions within, in spite of the absence of a stable government, China has been steadily advancing.

Trade has increased, imports and exports were larger last year than ever before, and new industries are springing up.

Communications are rapidly improving. Forty years ago there were no railways; to-day we have over 7000 miles in full operation, with thousands more in prospect. Twenty-five years ago we had no postal system; there are now about 11,000 post offices, with over 400 million letters and papers passing through their hands annually. The mails are carried safely and speedily, and at lower rates than in any other country. We have our telegraphs and telephones, and our many daily newspapers convey the latest telegraphic news from the west to the remotest villages.

Perhaps the greatest advance has been made in *Education*. The old effete system is replaced by western methods. Schools are opened in every town and village, and Colleges in the larger cities.

A specially important advance has been in the emancipation of *Women*, who until recently were left uneducated and kept in the background. They are now called to their true place in social life, and also to leadership in public and professional activities. It is no uncommon occurrence for a young woman to address a mixed audience on a popular subject. Girl's schools are rapidly increasing in number, and men and women are admitted on equal terms to Colleges.

In all these varied developments Christian Missions have had a large share, indeed, they have perhaps been the most powerful factor, and the Church in China has made rapid progress.

If such advance has been made in all directions under the difficult conditions indicated, what may we not expect when these hindrances are removed, and when we are able to bring into action all our Christian forces ?

Our aim is to bring all our Christian forces to bear on the life of China. How can this be done effectively ?

One thing is essential, and that is a *change of attitude*. A young Chinese Cambridge graduate said to me on his return to China, "I find it difficult to be friends with the British. I can get near to the American, but the Britisher views me with an air of superiority that makes friendship difficult." A Chinese gentleman of high rank recently told me of an experience which illustrates what I mean. A few months ago he received an invitation to a public function in connection with one of the oldest British firms in China. On approaching the front door at the time appointed he was informed that all Chinese must go round by a side door, as this was reserved for foreigners. As might be expected, he went straight home.

China will not receive us to-day except on the plane of absolute equality, but she will gladly welcome us and any help we can give, help which she well knows is much needed, if offered not with selfish aims but in a sympathetic and friendly spirit of co-operation.

In this our *Government* could do much. The Chinese have a profound respect for the purity of our administration, the justice of our law-courts, the thoroughness of our educational institutions, the high standard of our commercial morality.

Our Christian *merchants* can do much, for the Chinese will

welcome friendly co-operation in the development of the great resources of the country, and in opening up new industries and new markets.

Perhaps our greatest opportunity lies in *Education*. The rising generation of young men and women is clamouring for knowledge. The call is loud and insistent, but the Chinese themselves are not able adequately to respond. They are sadly lacking in educational leaders and efficient teachers, and the state of the country's finances makes it impossible to meet the demands. It is a great disappointment to the Chinese and to all friends of China that Britain has not followed the good example of America by returning the Boxer Indemnity for Educational purposes. The generous action of America has made a fine impression in China, and will at the same time pay America tenfold.

But we have a higher aim than this. We want to permeate the education of China with Christianity, and win her young men and women for Christ.

If we are to do this work effectively, it must be in co-operation with the Chinese, not by establishing foreign colleges high and dry above the life of the people. Our Christian Medical College in Moukden illustrates what I mean. It is registered by the Chinese Government, and carried on under the regulations of the Board of Education in Peking. Our diplomas receive the Government stamp, our graduates are officially recognised, and we have a grant from Government. At the same time there is no interference with the religious work of the institution, and the management is entirely in our own hands. More students apply to us than we can admit, and after a thorough training of five years go forth as Christian medical men to exercise a great influence throughout the province. Other Christian Medical Colleges are also turning out men of this kind, and our aim is to make the future medical profession of China Christian.

Another example of successful co-operation between missionaries and Chinese is the Y.M.C.A., one of the most generally trusted, respected and useful institutions in China.

All are agreed that the work of evangelising China is to be done by the Chinese themselves; they are already taking the lead in this, and our chief work in future will be that of training them.

One special point to be noted is that the standard of all our work must be raised, whether in schools, colleges, practical training, or hospitals, and the equipment of all ought to be up-to-date. Whatever we do in the name of Christ must be of the best.

For all this money is needed without stint, and workers, both men and women, with special devotedness, special gifts, special training, and above all we need the united believing prayers of the Church.

THE EVANGELISATION OF SOUTH AMERICA,*

REV. J. A. MACKAY, D.Litt.

AFTER he had "*seen*" Rome, Paul visited the Iberian Peninsula, the Tarshish of olden time, the future motherland of twenty nations. The Apostle knew not of the "Isles of Tarshish." Methinks I see him, Paul the aged, standing on a rock at Finisterre, gazing sadly on the setting sun, sad because there were no lands to westward where he might preach Christ's Gospel. The discovery of America by Columbus, fourteen centuries thereafter, gave a new lease to Western civilisation and created a new problem for Christianity. In the course of time, North America was colonised by Anglo-Saxon Puritans; Central and South America by Spanish adventurers. The former now possesses a Christian Church which constitutes one of the most aggressive forces for righteousness in the modern world. The latter has a religious system which constitutes a scarlet stain on the Christian name, a mass of moral ruin, which Latin Americans interpret as the failure of Christianity and the uselessness of religion in general as a constituent factor in the structure of human welfare.

The question that confronts us at this Congress is—Will the immediate future history of South America move within or without the orbit of Christ's Kingdom? We know that one day the "Isles of Tarshish" shall bring presents to Jesus Christ, but that day is not now. At the present moment South America has many a gift to offer to civilisation, but she has no worthy offering for Jesus Christ. South America can offer to civilisation illimitable scope for the world's surplus population. She has room and resources enough to accommodate a population equal to the entire present population of the globe. Little Uruguay alone, the Switzerland of South America, has ample room for eighty-eight million people. South America can offer to civilisation the gift of a Political Idealism. There is a tacit understanding between all South American countries that no country on that Continent shall go to war with another without the case in dispute having

* A brief address, given at short notice.

been previously submitted to arbitration. The treaty of perpetual peace between Chile and Argentina, which is commemorated by the "Christ of the Andes" statue, is the most wonderful in the history of the world.

But South America cannot offer to Jesus Christ the gift He covets for His Kingdom—the gift of a Christian manhood. The Roman Catholic Church, which for nigh four hundred years has had the ecclesiastical monopoly of that Continent, has failed to produce a Christian manhood. She has never revealed to the people the glorious significance of the person and work of the Saviour King. She has sought and received tribute for herself and not for Christ. If we look at the indigenous section of the population, especially that part of it which has come into contact with civilisation and a spurious Christianity, what do we discover?—a dehumanised manhood, from which the very lineaments of true humanity have almost fled. The votaries of decadent Romanism constitute a joyless manhood. And no wonder. They know nothing of Christian joy and triumph; for, alas, they know not that the Risen Christ makes it His business still to put Himself in loving and transforming contact with human life. Educated and progressive men question all religion. They regard it as organised evil, which they fight as they do all the enemies of progress. Youth has lost its way. Commercialism has made it selfish and individualistic; vice has made it weak and prurient; while the infection of Bolshevism has communicated to it the desire to overturn the present social order. To-day students and workmen are joining hands for this purpose. There is a red ominous glow in South American skies. It is the scarlet hue of morning that portends the tempest before evening. Only one thing can save South America from following Russia and shooting like a flaming meteor into the night. It is that Jesus Christ be "lifted up" before the eyes of her people. They must see Christ and hear His voice in that Book that enshrines Him and in personalities that He has redeemed by His blood, adorned by His Spirit, and fired with a passion for righteousness and souls. Then, and only then, when we have given to South America and the whole Spanish world the gift of Christ, will the "Kings of Tarshish and the Isles bring presents" to our King.

THE RESPONSE OF THE CHURCH.

I.

The BISHOP OF ABERDEEN.

I READ the other day a somewhat foolish utterance of a popular lady novelist : "I now always quit a church when I find the sermon is in aid of Foreign Missions, and I wish everybody else would do the same." As well might the lady novelist quit the church with a gesture of contemptuous protest because the sermon was in honour of Jesus Christ.

The Church of God is a Missionary Society. Its vitality, its power, its sheer existence is conditioned by its fulfilment of the purpose for which it was framed. If ever the Mission Spirit died out in the Church, no longer would it be the Church of Christ at all ; it would be an apostate Church trading falsely under a stolen name.

On the response of the Church to the Divine call and purpose depends its life. Jesus Christ is always on the march ; and to linger and turn back means to be left behind by the *élan vital* of the Holy Spirit, and to be lost to life and use and name and fame.

There is a law which works as surely as the law of gravity, whereby it seems to be ordained that the Church must maintain its existence by its centrifugal energy, and perpetuate its life by giving itself away ; and if ever it rests and turns in upon itself it settles down to die.

Church history loudly proclaims this basic law which governs the condition of the Church's life. We sing with an easy assurance of implicit faith :—

Gates of Hell shall never
'Gainst the Church prevail ;
We have Christ's own promise,
And that cannot fail.

But the Divine Promise belongs to the whole Church, and even there is conditioned by the loyalty of the response to the Divine Will and Purpose of the Church's Head. No verbal orthodoxy ; no apostolic order ; no great and venerable traditions ; no ritual of worship, however majestic and

beautiful—the sum and substance of all the prayers and adoration of the ages ; none of these things can avail apart from the fundamental law of the Church's life. Christ is indeed a Loving Master, but He is also very stern. He will have life above all else. He will remove "Candlesticks," quite ruthlessly when they no longer serve His purpose.

Church history proclaims this basic law upon the largest and upon the smallest scale. It is, indeed the one lesson which Church history enforces most.

So far as Western Christendom has maintained its life, it is because of that Missionary energy which Christianised the vast flood of heathendom, which on the break up of the Roman Empire overwhelmed the Western World.

While the tragedy of Christendom in the East exhibits the doom which falls upon Churches which are no longer missionary. Even now before our very eyes we have the climax of that tragedy : the last vestiges of a great Church, old as Christianity itself, are being blotted out. Churches founded by the first Apostles, Churches to which Blessed John wrote the seven "letters," and Blessed Paul his great epistles, Churches which upgather in their history all the glamour and the glory of our Faith, are now but memories decaying in the dusty annals of the past.

And that law which works so ruthlessly upon the great scale, when the Mission Spirit dies, works just as surely on the smallest scale. Indubitably it is true that any congregation which discards the Missionary Spirit is not discarding one out of many interests which it may profitably pursue ; it is discarding life ; it is dooming itself to decrepitude and senile decay ; it is falling into a type of churchmanship which has no vision, no enthusiasm, and no driving power.

Let us make no mistake about it. On the eager readiness or the dull slackness of the response which the Church makes to its marching orders depends the Church's very life. And most of all is that true in the case of the Church of God within the confines of the British Empire. It is a tremendous responsibility to be a citizen of this Empire and at the same time a follower of Jesus Christ. Long since all pride, all boastfulness, all the old "jingo" spirit which was so flamboyant at the close of the Victorian Age, passed away. The sense of momentous responsibility remains.

The British Empire is one of the strangest and most impressive facts in the history of the human race. God has taken these little islands of ours set in the cold western seas and by an inscrutable and mighty decree, which human policies, and human ambitions seem to be powerless to change, He has made these little islands the source and centre of a growing influence and power, spreading across the seas, the islands, and the continents of all the earth, ripple after ripple, like the irresistable advance of an onward sweeping tide, until British rule extends over one quarter of the population of the world, and British influence is felt from pole to pole, and shore to shore, outside the boundaries of British rule.

Think of a great city such as Glasgow, with its good ships slipping down the Clyde carrying the flag of British trade on all the seven seas, and its sons going forth to every corner of the earth.

Think of London, the great throbbing heart of that infinitely complex activity which girdles the whole round world, resting not day or night in its gigantic sleepless energy, touching each continent and island, weaving all countries and all peoples into one vast scheme, making all foreign cities its own suburbs, making the world its parish, and the market garden from which it draws always and everywhere according to its need.

Then think of Blessed Paul returning to earth again and coming to live in these British Isles ; the man who understood the greatness and the glory of the Mission Cause ; the man of clear-eyed vision and undaunted faith ; the great soldier of the cross, the master-mind in the strategy of the Lord's campaign, able to think in continents, to plan greatly, and with his consummate genius to carry out his plans.

We know how he would feel, what he would think, how he would speak to us. We know how the petty parochialism which too often is the withering curse of our church life, the utter lack of vision, the shut mind and the narrow heart, would call from him words which burned like fire. He would see in the opportunity of British Christians, most of all to-day when every barrier is down, and when in this world-crisis Jesus Christ has become the last hope of the human race,—he would see in this tremendous opportunity, unparalleled since Pentecost of old, the test of a standing or a falling Empire, and a

standing or a falling Church. A doom must fall upon a people who refuse to answer to so imperious and so unmistakeable a call. This Empire is but an instrument raised up and fashioned for the fulfilment of a mighty purpose. He who has made can unmake also. The instrument that fails is cast upon the rubbish heap of Life.

All Christians are members of a Missionary Society which exists to win the world for Christ. But British Christians have placed upon them a unique responsibility ; on them has fallen the high honour of being chosen beyond all others to be the instruments of God's victorious will. Failure to realise God's purpose and to surrender ourselves to it must bring upon us the curse of Meroz, and cover us with an undying shame. The whole world lies before us as an open door, the possibilities are limitless, and indeed whatever limits there may seem to be are those created by our own apathy and selfishness and sloth. We have in the religion of Jesus Christ, a religion that laughs at all barriers of race, infinitely adaptable, embracing everything and possessing everything which can be called Religion, a Universal Religion, a Church for the whole world. We have behind us as we face our task, the mind, the will, the purpose of Him who made the world, and of whose revelation in Jesus Christ all other religious systems are but fitful echoes and broken gleams. God's will is waiting for our response.

What is it that hinders the victorious response of the Church of God ? Narrowness of vision, lack of faith, selfishness, and disloyalty.

Narrowness of vision.—There is a great saying of Heraclitus, a Greek philosopher, who lived 1000 years before the time of Christ, "To those who are awake there is one world, but sleepers have each a little world of their own." There are far too many of our congregations sleeping and living in a "little world of their own"; a very narrow stuffy little world, as narrow as that room in John Bunyan's immortal allegory, where the "Man with the Muck Rake" swept to himself the straws and small sticks and dust of the floor. Until they come out of that "little world of their own," their churchmanship can never ring true with the Mind of Christ, can never escape that stern judgment of Holy Scripture, "If any man have not the Spirit of Christ he is none of His."

Lack of Faith.—When we recover in our Church life the Faith of the first age, the faith that impelled the early Christians to add to the Lord's Prayer that great doxology, which rings out with a note of triumph, "For Thine is the Kingdom, the Power, and the Glory"; the faith that drew from the spiritual world into the soul of the writer of the Apocalypse, the song of final victory, "the kingdoms of the world have become the Kingdom of our God and of His Christ"; when we really believe that God's victory is certain, however long delayed through man's defect, just as we believed all through the Great War that our Victory was certain even when things were at the worst; when we recapture that simple faith (and without it we are hardly Christians at all) we shall witness a resistless advance of the banner of the Cross.

Selfishness.—God is the Eternal Giver. He keeps nothing back. The flashing life of the Universe throughout all time and space is but the eternal flow of the outpouring of the gifts of God. Giving! that is God's life. And because giving is God's life, the Eternal Son out of the very law of His Being gave Himself, and by steps of sacrifice climbed back to the Father's Throne. Sacrifice, unselfish giving, is the very life blood of our religion, and the vital energy of the Church. And if the Church is to do its work, if it is to be *en rapport* with God, then there must go forth that element of sacrifice which draws God down to Man, and draws Man up to God; we must learn to be unselfish; we must learn to give like God.

Disloyalty.—There is a well-known story of the old Duke of Wellington, turning with contemptuous indignation upon some worldling parson, who at the dinner table was speaking of Foreign Missions with a sneer. "Obey the marching orders of your Church, Sir," the old Duke cried, "if you served in my army and talked like that when you had got your marching orders, I would have you shot." The response we make to the call to go forth is a matter of simple loyalty. God has His own responsibilities. The issues we can leave to Him with a quiet mind when we have done our part. We cannot all be rapturous Christians; we are not all built upon those lines. But we can all be loyal; and loyalty happens to be the one quality that God values most. The one beautiful outstanding memory of the War is the remembrance that it laid bare and

exhibited in a supreme and unexampled measure the capacity for loyalty in the natures even of the unlikeliest of men. They could respond to a clear call. They could give themselves and all they valued most. They could dare and endure to the very end. If we followers of Christ could exhibit in ourselves but half that loyalty, it would be more than sufficient for the cause of Christ. The other day one of the clergy of my Communion who had served with distinction all through the War as an officer in the Royal Army Service Corps, gave himself to fill a gap in the Mission Field, leaving behind him his wife, his children and his home. "I cannot refuse to the Church of God," he said, "what I gave willingly enough to my country and my king." That is the kind of loyalty which God asks of us. Can we give less if our Religion is honest and sincere ?

II.

Rev. W. Y. FULLERTON.

THE evident need of the world is sevenfold—Light, Food, Clothing, Warmth, Work, Fellowship, and Freedom. There is an eighth which is universal, but not quite so evident—Religion. Wherever man has been found he has been reaching after the unseen ; he may have been without God, but he has not been without religion ; if he has not believed, he has feared. Even of the Tasmanian aborigines, the lowest type within living memory, that has been true. To the world with needs so varied, the Church of Christ has gone with the message, "Seek ye first the Kingdom of God, and all these things shall be added unto you." To every man it has said, "Everything depends on right relation to God"—all personal life, all social life, all national life. When the controversy with God ceases, there is an end of the controversy between man and man ; when God is enthroned each man takes his proper place, God's bounty is seen to be great enough for all, God's will is man's weal, God's grace sufficient for life and for death.

It is not the province of the Church to supply what the world by industry and research and commerce can supply for itself. But when the world reaches the limit of its discovery it still needs God's revelation, the revelation that comes to our hearts to give the light of the knowledge of the glory of God

in the face of Jesus Christ, to give it not only *to us*, but *through us*. That revelation is not one religion among many, it is religion itself ; not a colour of the spectrum, but the glorious white light that combines all colours. It supplies for the spirit what is seen to be the sevenfold need of the body—Light, Food, Clothing, Warmth, Work, Fellowship, Freedom ; the Light of Life, the Living Bread, the White Robe, the Spirit's Fire, the Saviour's Service, the Father's Kinship, the Soul's Emancipation. For these things the whole world, consciously or unconsciously, cries to the Church of Christ :—

We are bound with chains of darkness,
Our eyes received no sight ;
O you who have never been bond or blind
Bring us the Light !

We live amid turmoil and horror,
Where might is the only right,
O you to whom life is liberty,
Bring us the Light !

The Church was not slow to respond to the cry. The appeal, "Come over and help us," has its counterpart in the Lord's Commission, "Go into all the world and preach the Gospel." In the Pentecostal days the disciples of Christ went everywhere preaching the Word. To the Gentiles also was granted repentance unto life. Paul had the mystery revealed to him that the heathen were to be fellow-heirs and partakers of the promise of Christ by the Gospel ; and impelled by the glory of the vision he took the message along the Roman highways until in all probability he reached the pillars of Hercules, the western limit of his world. Others went in other directions, Mark perhaps to Africa, Thomas perhaps to India, to be followed later by Pantænus and his friends. The Nestorians took the message to China, where the tablet, still preserved in Sianfu, tells us that the Gospel came to the nation in the year 505, and within the century spread all over the mighty empire. Ireland gave Scotland Columba, and from Iona the light spread to England, and as far south as Switzerland. Scotland gave Ireland Patrick and transformed it into the isle of saints, and as J. R. Green tells us, it seemed as if the Celtic romance and passion rather than the Latin temper was to mould the destiny of the Church in the Western World.

But then came a stay. Rome won. The Church, instead of being aggressive and propagative, sought to save its life, and lost it, sought its own glory rather than the world's good, and its fine gold was dimmed. Then came the greatest mystery in the history of the redeemed world, the rise of the Mohammedan power. True, it was God's scourge for the Church that had lost its early faith and simplicity; but the chastisement of the Western Church meant also the darkening of the eastern World. Always the East had been separated from the West by the two little strips of land that hindered the passage of ships—the Isthmus of Suez, and the Isthmus of Panama; now across the caravan routes a Moslem veil was dropped, and, unable to penetrate it, the West forgot the East altogether. If any proof of this is needed, it can be found in the English Prayer Book, where there is a petition for Jews, Turks, and infidels, but none for the great heathen world, the people that dwelt on the far-off heath, unless the prayer for "all sorts and conditions of men" may be said to include them.

Even when the way round the south of Africa was discovered, the conscience of the Church was not roused. In all ages there had been men who, touched by the pity of God, themselves had ventured forth to the far places, Raymond Lull in North Africa, Francis in Southern Europe, Xavier and his helpers in India and beyond, and other Jesuit missionaries in North America. But the Church as a Church was heedless and apathetic. Its attitude was put in a rough rhyme :—

"Go into all the world," the Lord at first did say,

Now where the Lord hath placed you; there He would have you stay.

The Danes had, indeed, sent chaplains to India, Wesley had crossed to Georgia, even Cromwell in his day had voted some money for the benefit of the settlers in America, but there was no uprising of the soul of the Church. David Brainerd spent himself amongst his dear Indians and the Moravians sent some of their bravest to the West Indies and to South Africa; but the general opinion was expressed in the reprimand blurted out to one who pleaded for the lands afar, "Sit down, young man, if God wants to convert the heathen, He will do it without you."

Then the word of the Lord came to William Carey, the cobbler, who could preach as good a sermon as he could make a good pair of shoes ; did in effect preach a sermon, the echoes of which will never die away. Instead of following the intricate and involved style of his day, when sermons had almost endless divisions and sub-divisions, he announced only two, and they are written on the heart of the Church for ever. He was the young man who was told to sit down and leave the heathen to God, but instead of that he rose up, left all, and took God's message to them, and never returned again to his own land. On the second day of this very month the House of Kettering, where the fourteen met who formed the pioneer Missionary Society, one hundred and thirty years ago, on the same date, was handed over to that Society as a Home for Missionaries on furlough. There were fourteen persons present in 1792, thirteen of whom gave an offering of gold, amounting to £13, 2s. 6d. If it is questioned how such an odd sum can all be in gold, it is only necessary to remember that those were the days of guineas, and the total was twelve guineas and a half, given by thirteen persons. The fourteenth was too poor to contribute money, but he gave the most golden offering of all—himself. The rest of the acts of William Carey, how he translated the Scriptures into twenty languages, and issued Scriptures in over forty, how he lived and died for the people of India, are they not written in the annals of Serampore, and in the records of all the Churches that were fired by his example, and made haste to follow in his steps.

The Greek Church has no mission, though it has reached as far as Japan ; the Roman Church furnishes no available statistics, as its missions are carried forward by independent orders and communities, but Protestants have 24,092 missionaries in the far places of the world to-day, and, according to the latest computation, 3,167,614 communicants, with a Christian community more than twice as numerous, supported by contributions from the home Churches to the extent of £9,000,000 a year.

Two encouraging facts should be noted. Though it is still true that the increase by birth amongst the non-Christian communities of the world is greater than the increase of converts by baptism, the ratio of the increase of converts is much greater than the ratio of the increase of the population. So

though there are more non-Christians in the world to-day than ever, the Christians are catching them up. We have only to keep on as we are going to pass them in the race. That is the first fact.

But there is even a greater encouragement. The second fact is that the rate of the increase of Christians in the heathen world is rapidly increasing. We are gaining speed as we advance. It has been computed that it took more than a hundred years of modern missions to gain the first million converts, twelve years to gain the second million, six years to gain the third million; if the same increasing rapidity in the rate of progression is continued, it can be but a little while until we shall rejoice in a million baptisms in a single year. Indeed, the mass movements in India may bring a hundred millions to the door of the Church almost at any moment, while in Russia amidst the terrors of the time, the evangelical movement is gaining an impetus which may outrun the result hitherto achieved by all the missionary effort in the rest of the world. In spite of the universal unrest of our era, Judson's phrase has a significance greater than he ever imagined, "The future is as bright as the promises of God."

But great as has been the success of the missionary response of the Church, it would be a small contribution to the world's need if it consisted merely in numbers. Its influence has reached far beyond its organisation, and its living power deeper than its influence. The first thing it does for men is to show them that their need is much greater than they imagined. The earliest result of missions is the creation of want—felt need; and then comes the culture of desire. The answer to that desire is the Gospel of Grace, which is, as Renan says, the most catholic of doctrines. Grace wins men to God, and creates a new manhood in Christ—that has been tested everywhere. God remakes of one grace all the nations of the world. So the primary result of the Church's response is that it establishes itself everywhere, and its converts become witnesses to their own peoples, while the success of the universal experiment establishes the faith of those who first sent forth the heralds of the Cross. The time may not be far distant, indeed, when from mission lands embassies may come to us in the West to tell us of the new glory of the faith of Christ, which has freed them from their fear, delivered them from their

idols, saved them from hopelessness. Lucretius burst glad into the Roman Senate with the cry, "There are no gods, Hurrah!" Our message that there is one God, the God revealed by Jesus Christ, who sets men free from other thralldom, is much gladder. If we were not so accustomed to it, we should wonder more.

But when people are won they need to be taught. The Church of Christ has responded also to that need, and everywhere has opened Schools and established Colleges, not as a by-product of missions, but as part of the great enterprise. Then, warned by the neglect of the Church in the early centuries, which left its converts without the Scriptures in their own tongue, it has translated the Bible into all the chief languages of the world, so that even if the missionaries were withdrawn, the fountain of Truth would still remain. In the Bible House in London there is the most wonderful library in the world, containing only one book—the Bible, in between 14,000 and 15,000 editions and in 700 languages. Not content with that, the Church has ministered to the body, and opened hospitals, to which Christians and non-Christians have alike been welcomed, and men in all lands have been trained as healers of the people. This, too, as part of the Gospel which not only seeks to save all men, but to save all the man. And finally, by its union of the Churches of all nations in testimony for Christ, the missionary adventure points the way to the union of all nations in seeking the welfare of the whole earth, so that amidst "the whirr of all the wheels of all the worlds," this world may bear its supreme witness to redeeming love.

Though these things are not yet, they are certain to be. The future history of the world will be like the path of the just, the dawn shall shine unto the perfect day. At Vadsö, on the eighteenth of January, the people swarm up the hill at midday to catch the first glimpse of the sun after months of darkness. The strange light already shines towards the South; and then, as they hold their breath, the upper rim of the sun rises above the horizon, and remains there five minutes, sinking back again until darkness again reigns. But the people know that the sun will rise again and stay longer and longer, until it shall be day even at midnight. So we know that the earth that has seen the Light of Life, even for a little while, shall yet be flooded with its glory. To change the

illustration—at Dawson City the last steamer leaves in October, just escaping the freezing of the river, which is held fast in the grip of the cold until May. The people wait in expectancy for the first sign of Spring, and lest they should miss it, they stretch a line across the river, and attach it to an alarm clock. When the ice moves, the clock sounds, and even if it be in the middle of the night, they rise and embrace, and weep and laugh. The river is still icebound, but the bell has sounded and they know that the winter has gone. A new joy is in their hearts, a new light on their faces. Their waiting time is over, and our waiting time, too, cannot be long. We, who have seen Christ's light, and heard Christ's signal, know surely that earth's darkness and winter belong to the past, and jubilantly we wait for the world's springtime and its unfading day.

RACIAL AND RELIGIOUS CONTACTS IN THE NEAR EAST.

I.

Rev. Canon GAIRDNER, M.A.

It is unnecessary to tell this Congress that the one all-determining factor in "Racial and Religious Contacts in the Near East" is Mohammedanism, the religion of Islam.

This, of course, is obvious; but the discussion of *why* this is so brings us to considerations of grave and far-reaching import.

For, in this connection, the thing to lay hold of with the mind is that Islam is not simply a religion, in the sense of a theological system, or even a scheme of salvation. It is also, and equally essentially, a *legal* system; a *social* system; a *culture*; and even (because it is in addition a political system) a *nationality*.

A Legal System.—The canon-law of Islam covers human life down to its smallest details. It is true that much of this law-system (the "Shariat") has been superseded in practice by civil codes, *e.g.* its criminal and commercial sections. Yet other sections remain everywhere in full force; while in some Mohammedan lands, practically the whole law is operative and enforced; and, further, at the back of every Mohammedan mind remains the thought that the whole of this system does abide and must ever abide unabrogated.

A Social System.—For the sections of the law which are still everywhere operative, even in lands controlled politically by European nations, are those which concern marriage, divorce and inheritance, *i.e.* those two subjects which lie at the basis of the whole social system—sex and property.

A Culture.—In the broadest sense of the word—a literature, an art, an architecture; a general way of looking at things. And how potent this is! For one thing, it accounts for the strange fact that in the east Mohammedans do not become less ardently, some would say less bigotedly, Mohammedan where they abandon faith in its orthodoxy, or even become totally

indifferent religiously. To such men, the *culture* of Islam is the last refuge of the east against the west. A well-known Anglo-Egyptian official once said to me, "The west has taken away from Islam its political power, and has imposed on Islam its machinery, inventions, dress, and what not ; while with its philosophy it often even devitalises faith ; so that the last thing that remains, if Mohammedans are not to be wholly westernised and to sink their very being in the west, is Islamic culture." Thus Islam is not only a *legal* and *social* unity, but possesses one of the most important features of a *racial* unity as well.

And even a Nationality.—For, at the very beginning and from the beginning, "Church and State" have been considered indissolubly one, and that by divine and unchangeable decree. Thus the Islamic community had from the first the unity of a *state* ; Islam was emphatically a *nation*. Church and State were one in the person of Mohammed ; and the Koran, which to every Moslem without exception is the voice of God and not the voice of Mohammed, makes clear that the two always were to be one. And in every Moslem state they still are one. It is quite true that the unity of the Mohammedan empire was soon broken up. It is quite true that political entities, hardly to be distinguished from nationalities, soon developed within Islam, and that quite apart from western and Christian impacts. But still the fact of the Caliphate remains, and that fact is a politico-religious one, and not a purely spiritual one, just as the Holy Roman Empire was a political fact, even when the Emperor had become far weaker than the Sultan of Turkey is to-day. And this gives the reason why this Caliphate question is continually vexing the Foreign politics of the west, and troubling and complicating the *political* loyalties of Moslem subjects in India and elsewhere. This gives the reason, too, why Mohammedans can never ultimately be patient of non-Mohammedan rule, and why in every Mohammedan realm the belief is firmly rooted in every heart that the Mohammedan element in that realm must be absolutely supreme, and that non-Mohammedans are to be reckoned as alien subjects not as citizens ; and tolerated rather than accepted as a natural and essential element of the body politic.

Have I now made clear why the problem of Islam is so

formidable ? Is it so because it is not simply a religious one. It is an enormous question of prestige. Islam includes within itself almost every imaginable prestige ; a *family* prestige,—for it is a Brotherhood ; and, as we have seen, a social, cultural, yes, and a national prestige as well. To ask a Mohammedan to change his faith is like asking a western man to change his nationality, which has been his chief pride all his life, for the nationality which he has been taught all his life above all others to depise or even to hate ! Is such a thing conceivable ? It is the token of a miracle of grace that I can testify that even this thing *has* taken place. But to conceive of its taking place on a large scale, or in mass-movements, is to conceive of the miracle of miracles.

If there is one feature of all the features we have been considering, which more than all deserves serious attention and admiration, it is this fact of Islamic fraternity,—of brotherhood. The fraternity of Islam, which throws open to the newest convert the whole of this colossal repository of prestige, *is* a real thing. The admirers of Islam say that it is the *only* working brotherhood available for this distracted world, the only unifying factor amid the grinding antipathies of races and nations, the only feasible Catholicism. We shall not be able to concede this claim ; for, however generously we may concede to this fraternity idea our admiration, we cannot get over its fatal and even ghastly limitations. It is *not* founded on a universal, God-like love ; it is founded on a haughty pride in being the chosen people, a pride which is flattered and fed by accessions, and on an ineffable scorn for those who choose to remain without ; a scorn which is nearly always smouldering antipathy, and which easily breaks out into furious hostility and hate. Those who say that Islam has been a tolerant religion are right under a single aspect, namely, its constitutional relation to the minorities of other faiths which it undertakes to protect within the Islamic State. But even here the tolerance of Islam is, at best, essentially the tolerance of patronising contempt, while, at its worst, it becomes a very ugly thing indeed. For if the tolerated, patronised, condemned protégés (Giaours) ask for more than this, or begin to insist on the human right of citizenship as distinct from the conceded rights of the Moslem canon-law, then that tolerance is immediately and necessarily changed for a most deadly and

murderous intolerance. This is the key to the Balkan, Anatolian, and Armenian horrors. Is *this* the fraternity that humanity can afford to adopt as final ?

No. But, true though the No is, it must not conceal from us that we may as well let Islam alone unless we are prepared to offer to it and to the world a fraternity which is higher and nobler. The spirit of Jesus is the only asset of the Church, the only thing we have to offer to Islam ; but it must be, mark you, a spirit which animates not only the theology we are prepared to teach Moslems, but the whole of life also, our human life in its entirety. And it must animate not only the individual human life ; not only the lives of the select (or at least selected) persons who go to Islamic lands as missionaries, but the life of the Christian community itself. The Christianised life we offer Islam must be corporate, because, (as we have seen) Islamic life is corporate. So we must offer Moslems not only a salvation, but also a fraternity which goes back to the mind of Jesus, and to the parable of the Good Samaritan, and so satisfy their social as well as their individual needs. And who is sufficient for these things ?

2

Actually then, what kind of fraternity has Christendom offered as a substitute to Islam ? What sort of Catholicism ? What programme for human unity ? It is awful to have to put this question—and despairing shame prevents one from answering it. Catholicism !—with Christendom rent through and through, with hardly even the will to mend the rents ! Fraternity !—with the poisonous attitude of the sects to one another in Islamic lands, and alas. not in these exclusively. Humanity !—when Christian brotherliness seems hardly even to mitigate, much less abolish, the bitterness between class and class, or the racial dislikes and downright hatreds between nation and nation ! Truly in *practice*, Christian fraternity has been more limited than Islamic. And were Jesus but a law-giver or idealist philosopher of the past, our despair must needs be complete. But just because He lives, Jesus Christ yesterday, to-day, and forever, then for ever is Christ greater than Christendom. *He* is the Truth and reality, not Christendom ; and to Him as the Way to that reality and the Life that inspires it, must we return. The call “Back to Christ,”

which comes to every Christian day after day, comes to Christendom generation after generation. Back to Galilee and the parable of the Good Samaritan; back to the charter of Catholicism inscribed under Mount Gerizim and sealed under Mount Zion "at a place called Calvary"; back to the revolution wrought in and by Paul and the apostolic band, when Jewish exclusiveness was smashed through, when religious caste was, after one great pang, finally broken, and the prophecy of Jesus to the Samaritan woman under Gerizim was realised in vital germ and translated into the Catholic Apostolic Church. Did Christendom suffer that vital germ to develop as it ought? We can never go beyond the Apostles and their age in *spirit*, but in developing the germ of their catholicity and their brotherhood it may well be that Christendom had to go, and should have gone, beyond their intellectual *concepts*, for those first church-builders were Jews, and though emancipated by the man Christ Jesus, and exulting in the new catholicism, still they remained, necessarily remained, the children of their time in their intellectual concepts. For this reason they necessarily conceived of the new brotherhood and community as a corporation, as a "nation," the Israel of God, the members of which were bound to each other with a bond altogether more cordial and intense than that of the common humanity which bound them to those without. And this was right, for with them "nation" was a spiritual idea, not a political one, and that special warmth and cordiality towards "the brethren" did not involve coldness, unbrotherliness, and antipathy towards those outside the new "nation," to the Gentiles beyond, the community of the new Israel. But it was all too easy for an ecclesiastical generation less warmly spiritual, in less vital touch with Jesus of Nazareth, and also one embittered and driven in on itself by generations of state persecution, to pervert this concept of a "nation," and to eliminate the cordiality and the effective brotherliness towards those without, which is the breath of the Good Samaritan parable, of the discourse with the Samaritan woman, and of that act of God on Calvary that abolished the exclusiveness of the old Israel. And the secularising of the concept of a "nation" led Christendom back to a new Judaism, a new particularism with the old antipathies and hatreds all over again.

No. In this fundamental matter of brotherliness the

glowing lovely, limitless catholicity of Christ and his Apostles, was *not* followed up. A return to Christ's idea of fraternity is necessary not only for the salvation of the world, but for the salvation of the Church ; not only to bring those who come from the east and from the west into the Kingdom of God, but to save the children of the Kingdom themselves from being cast into the outer darkness.

3

Missions to Mohammedans are necessary,—nay all the more absolutely necessary in proportion as Christendom has offered to Islam, in thirteen hundred years, so much that was not brotherly, nor Christlike, nor even humane ; so much that has simply misrepresented Jesus Christ. Moslem missions are indispensable as a tardy act of reparation ; as an indication of the claims of Christ to be the Lord and Saviour of all peoples ; and as an answer to the various counter-claims of Islam.

I urge this upon the Congress. And just because my next and final point might seem to neutralise this appeal, I do urge it with emphasis. For my next point is, that however much we do along this line, it would be in and by itself insufficient. For such means are after all specialised affairs. They emanate from an inner circle in the Church (even though that inner circle is, please God, slowly extending its radius), and they issue in highly specialised particular enterprises that are sharply distinguished from the general life of the Christendom which Islam sees round it. Hence they do not seem to Mohammedans to be truly representative. They seem to be exotic ; and it is the exoticism of " foreign missions " which we want to get rid of,—and especially in the case of the approach to Islam. Why do I say especially ? Because it is a particular boast with Mohammedans that, broadly speaking, Islam has propagated itself naturally and without the aid of missionary societies with their organisation and apparatus ; that it adds its cubits to its stature without taking anxious thought. And the painful elaborateness of Christian missions, with their incommensurate result (as it seems to Mohammedans) fills them with scornful amusement.

However fatally defective a thing is the message of Islam, and however ugly and unchristlike are many of its features, the method which I have pointed to *is* its method for the

spreading of that message. The Mohammedan trader, or soldier, or official, when he enters non-Mohammedan territory does not "wait for an ordained man" to come along; he sees to it that some sort of mosque or praying place is set up, and there he gives to the surrounding people the witness of his picturesque devotions. He does not mentally and actually leave the business of that witness to some groaning missionary society with a perpetual annual deficit about 4000 miles off, which *may* presently come lumbering up with much machinery of organisation, with specialised persons accompanied by their inevitable harmonium in a tin-box. No, he simply starts witnessing himself and his witness (such as it is) is short and clear. And (mark this) there is something about his attitude and the tone of his witness which does succeed in conveying to that people that they are welcome to accept it, welcome to join him in that little mosque, learn the picturesque drill of his devotions, and repeat with him that witness; and that if they are so disposed he will teach them up to his ability or see that they get taught. In short, there is something about his general attitude which suggests that although he is on principle unfraternal, and sometimes hatefully and inhumanly so, towards them as long as they remain outside, he will be fraternal as soon as they decide to step within.

It would be too painful to contrast this with what obtains in our case, partly owing to the general British attitude of superiority and standoffishness which we more than fully carry into our religion, partly because of colour, caste, prejudice, and partly because of sheer mental inertia and misapprehension. But with Islam in view, and with Islam's example, are we not called, at a great Congress like this, to get back to the consciousness of the old ideal? For the modern method was not the early one, and the Islamic method is not the monopoly of Islam. It was the first method of the Church, and it continued long to be its method, and its greatest conquests were won by it.

Every Christian a witness, a lay, unofficial missionary! We shall never win Islam (at any rate), nor even attract it preliminarily until we can get this primitive ideal right back into the consciousness of the Church, pervading and permeating all its members individually and collectively.

How might this work out? I think of a certain R.A.M.C.

officer in the war ; stationed in the Mohammedan east, the "racial and religious contacts" of which we have been considering. He also had a racial and religious contact ! Yet he either knew no Arabic or only a smattering. He had a black Sudanese servant, a Mohammedan,—of the race which is generally considered the most hopeless possible from a missionary point of view. He was a soldier and a doctor. But he was also a Christian who believed in the parable of the candle and the candlestick. And his Bible and prayer-book were not kept at the bottom of his kit (if they were there at all) ; they were visible, by his camp-bed. The Sudanese servant observed that, doubtless, and knew that they were used in the morning, and that by that camp-bed this lay, unofficial Christian was wont to kneel, morning by morning. And then that lay, unofficial Christian one day presented him with a gospel in his own Arabic tongue. That was all ; but it was enough. The light had shone, and had shone *out*, causing that Mohammedan African to understand that it was intended for him too ; that there was nothing unattainable about it ; that the fraternity was not a close corporation. And the message went home, and *then* came the opportunity of the mission station, of the specialised Christian missionary who did know Arabic, and the teachers who had the time and the training to teach. And so this Sudanese was taught, and in due time was baptised, and became a true delightful Christian ; and the last I saw of him was at a farewell meeting when a roomful of friends, themselves Moslem converts, some Egyptian, and some Syrian, bade this African farewell ere he started for a distant outpost in Arabia, there to witness for Christ to the sons of Ishmael in the land of the great Ishmaelite Mohammed himself.

What if every soldier, and every official, and every commercial traveller, and every merchant, and every colonist, had this new vision, this new conception of Christianity and its brotherhood, this revised idea of propaganda, its notion and its method ? What if every Christian here at home were a missionary to the Mohammedans within our gates, those students and others from Egypt and India, by being "neighbour" to them, and showing them brotherhood for Christ's sake, and bearing witness to them for Christ ? And what if churches and congregations were ever holding a perpetual stream of lay-ordinations, when the tens of thousands

of men and women of our roving race, who as a matter of course, quit these shores for the east and the south and the far west were equally as a matter, of course, to be commended to God through the Holy Ghost by and in the Church, to exercise in their new home the great universal function and ministry of overt witness, the ministry of the sun when it shines ; the ministry of St Andrew when he brought in his brother ; the ministry of the Samaritan when he served the alien neighbour ; the catholic ministry of the Apostles ; the ministry of the brotherliness of Jesus Christ ?

II.

Rev. Professor W. M. MACGREGOR, D.D.

I CANNOT, like my distinguished predecessor this morning, speak with the confidence which comes from a full personal knowledge of the Near East ; my acquaintance with it is only such as many here possess, based upon reading and correspondence, and observations made on a too hasty visit. Yet so meagre a furnishing of knowledge may become significant and even tremendous when it is considered in the light of the history and the task of the Church of Jesus Christ ; so in talking of " racial and religious contacts in the Near East," I propose to dwell mainly on one tragic consideration,—that Islam, throughout its history, has scarcely ever been allowed to see the authentic face of Jesus Christ, and that much of its degradation and obduracy and savage fanaticism to-day is a natural reaction against an unworthy presentation, in age after age, of Him who is Spirit and Life.

I fancy that most of us have considered at some time, with a not ignoble envy, the mystery of the progress of Islam. The Church, in its early days, moved swiftly, and in less than three centuries a Christian came to sit on the throne of the Empire ; but, measured by outward standards, that seems slow in comparison with the movements of this later conquering faith. Six years after the Hegira, Mohammed confidently addressed his summons to the princes of the earth, calling for their submission ; and before a generation had passed, the tide had swept over Egypt, and North Africa, and Syria, and Persia,—

lands where Christ had been confessed,—and it was running strongly yet. In Africa still Islam advances not by slow steps, securing one by one the accession of individuals; it masters whole tribes and nations, and wherever it gains a foothold, it not only remains, but it creates a barrier of exclusion against any Christian effort. Admittedly, there is no more formidable phenomenon in the religious history of to-day than this living, self-propagating, power of Islam amongst primitive peoples.

I spoke of the *mystery* of this progress; and although much in it may be accounted for, a distinct element of the unexplained abides. It may be urged that Moslem conversions do not go deep; as Kuenen says, "Islam is an official cloak stretched over native society," under whose protection things may continue much as they were. Of Palestine, Conder reports that, "the religion of the co-called Moslem peasant is the paganism of the days before Islam was preached"; and of the desert Arabs, he says that, "they are practically pagans, not praying as Moslems should, ignorant of the Koran, and without any fanatical feeling." What is essential is the acceptance of a creed or formula of supreme simplicity, which makes scarcely any demand on the life, so that a man may be credibly and even ardently religious without feeling any need of being moral. "The system," says Kuenen, "was devised by an Arab for Arabs, levelled to their capacity, and adulterated by national elements calculated to facilitate their reception of it."

This formality of creed, and this unexacting ethical scheme smooths the way of progress for Islam, but they scarcely account for its driving force, and for this we must look to worthier explanations. For one thing, the Moslem is strong as against pagans in his unambiguous *assertion of the One God*. It is a commonplace of missionary reporting now, that, amongst people whose life is shadowed by the dread of malignant spirits, this mere assertion, confidently presented, may be welcomed as a gospel. The God of Islam is a despot and not a father; and yet the proclamation of His supremacy and of the sole duty of submission to Him does waken a sincere enthusiasm. And another assertion, in which Islam passes far beyond us, is of a real *society of faith* within which a man of any race or complexion finds himself accepted as an equal. In contrast with the suggestion of half disdainful, half

indulgent superiority which hangs about the Christian Churches, there is a huge power of attraction for the proud and stalwart African races in this strangely hospitable system. "The Mecca pilgrimage is without a rival," says Dr Zwemer, "as a magnet to draw the Moslem world together in ever widening *esprit de corps* . . . The pilgrims who return from Mecca to their villages in Java, India, and West Africa, are all fanatical ambassadors of the greatness and glory of Islam." However, we account for it, the fact seems clear that every wandering Arab trader is a missionary, whilst the whole life and witness of half our traders tells directly against the faith they profess; and thus this menacing advance proceeds, whilst we, in so many fields, stand still.

Why is it? I cannot attempt an exhaustive answer, and must content myself with pointing to a sinister record, which could scarcely fail, stage by stage, to make its mark on the Moslem mind, confusing, revolting, hardening.

To begin with Mohammed and the Koran itself—what did he know of Jesus Christ? and along what sort of tainted channels did his knowledge reach him? The references in the Koran to Christian story and tradition have been eagerly explored by scholars, but with no satisfactory result. The sources on which Mohammed drew were clearly apocryphal and heretical, but they cannot certainly be identified; and the vagueness of many of his allusions to Scripture phrases seems to point to a knowledge altogether at third hand, derived from loose talkings on the march or round the camp fire. Mary, the Virgin, is confused with Miriam, and appears accordingly as the daughter of Amram and the sister of Aaron. The Christians are supposed to worship three deities—Allah, Mary, and Jesus. The miracles, especially the Virgin Birth, and the Ascension, which are good material for the teller of tales, are recorded without challenge, but everything—Old Testament as well as New—appears with loose apocryphal decorations. On the other hand, the Crucifixion is denied, on the curious Gnostic ground that Jesus Himself was not crucified, but "one was made to appear to the people like Jesus." And along with this, the Resurrection also disappears. There was a widely extended Christian Church in Arabia, and Mohammed, on his journeys, must have talked with many Christian people; but this queer travesty of the Gospel story was all that reached a

man, whose spirit for a while was really awake on the search for God.

When Islam emerged from Arabia, its first contacts with Christianity were disastrous. Within two years and with a mere handful of troops the outward conversion of Christian Egypt was achieved. There was no persecution; religious toleration was granted to those who preferred to remain as they were. But the Church was so torn by discontent, and by theological debate, which the simple people did not understand, that they went over in masses to the side of the invader, who offered deliverance from the orthodox Emperor Heraclius, for he had crushed them with increased taxation, and, at the same time, had punished their heterodox opinions in Christology. Who is to blame the Moslems if they inwardly noted a conclusion of disdain against such a faith?

Moslem experience was no better in the next distinctive period of contact with Christianity, when, in a strange, wild orgy of romance, the Crusades broke in upon Islam. The Master had said that places were of no account—neither Gerizim, nor Jerusalem—but His uncomprehending followers set places far before obedience. Mohammed had never been intolerant towards Christians. He promised future happiness to the men of four communities—Jews, Christians, Sabeans, and Moslems, since all alike believed in Allah and in a coming judgment, and in the necessity of good works. And to the end he permitted the existence of such communities as believed in a book of divine revelation. His followers were indulgent and even reverent towards the hermits and monks who haunted the wilder places in the Holy Land, for, in intelligible ways, these men seemed to be seeking for God. It was scarcely likely that Moslems should recognise in the Crusades the strain which was present of poetry and chivalry and faith overdriven; but they could not miss the violence and perfidy to unbelievers, and the licentiousness in morals of those who had assumed the Cross. They watched the western armies wasted by mutual jealousies, the ineffectual Christian kingdom of Jerusalem, and the Crusading Castles scattered over the country which were scenes for unscrupulous excess. Of course, their view was one-sided; but through centuries that was what Christianity meant for them, and thus their judgment upon it hardened, and fanaticism grew up to match fanaticism.

And since that day the prejudices thus created have been strengthened in the Near East by the spectacle of a worship ignoble and distracted, often beyond belief. No doubt there is something here like a vicious circle ; the Christian Churches are partly what Moslem oppression has made them, but none the less they do in a measure justify the misunderstanding and the disdain of the Moslems. If even a Christian worshipper breathes more freely when he escapes from the Church of the Holy Sepulchre, with its tawdriness, and its divisions, into the silence and the majesty of the Mosque of Omar, what must the feelings of the Moslem be ?

It is impressions like these, graven and ploughed into the Moslem consciousness, which make the missionary task so infinitely hard to-day. In many places Christ in His spiritual beauty has been continuously exhibited, and never without result ; but the effect of fifteen hundred years of perverted Christianity is not to be removed without patience and sacrifice touching the heroic. At many points, even in the theology of the sects of Islam there seem to be openings and opportunities for assault—the expectation of another Teacher, another Incarnation, a final word ; but the reports of some of our best missionaries on these points are mainly disappointing. For it is not only the errors of Islam which stand out against us, but the consequences of a long defacing of our Master. And it is only as that which is lacking in His sufferings is supplied in the undiscouraged fortitude and the spiritual faith of His people that a better day can come.

III.

BASIL MATHEWS.

1.

If you look at the map of the Eastern Hemisphere, you see a gigantic steamer propeller, of which Europe, Asia and Africa are the three wings, *but the axle is the Near East*. The Near East is vital to the future of the world, just because it is there at the junction of three continents. It has through all historic time been a bridge across which Assyrian and Egyptian,

Persian and Greek, Roman and Semitic, Crusader and Saladin, British and Turk have struggled for mastery.

When in the Near East the evidences of this interaction meet one at every turn. I remember very clearly, for instance, having tea near Beyrout. My host was an Austrian, with Scottish blood mixed with his, and my hostess was a Christian Jewess. There were present,—just a few of us who had drifted in—one an American, another a Welshman, two girls who were grand-daughters of an Abyssinian king, who had German blood, and a Syrian.

Our civilisation is breaking in upon them to-day, however, in a new way. Matthew Arnold told us how the East never changed—

It let the legions thunder past,
And plunged in thought again.

But to-day Western civilisation does not thunder past. I saw in an electric tramcar in Beyrout, sitting on one side an old sheik, who might have been Abraham, and on the other side a young vigorous fellow from the harbour, who might have been Peter, both of them reading daily papers in their own languages. The film "Quo Vadis" came to Beyrout while I was there, and the Moslem authorities issued an edict that no women were to be allowed to go to the cinema. (They have "Harem" galleries in the Eastern cinemas where women go.) Why did the Moslem authorities refuse? Because a year earlier when the same film had come, the sympathies of those Moslem women had been so touched by the sufferings of the Christian martyrs that throughout the harems of Beyrout discussion went on among the women as to whether it was not evil and wrong in Islam that it had attacked and persecuted the Christians. So you will find that the West is breaking in upon them with cinema, telegraph, tram and train, and all the other organisations of our life, corroding, dissolving, recreating, changing the very structure of their life. As Lothrop Stoddards puts it in "The New World of Islam," it is not for nothing that the Moslem man to-day leaves his harem and the whole Islamic background there, gets into a Rolls-Royce motor car; drives down to his office, and talks into a dictophone; receives orders by cablegram, and is open to the whole interests of the West.

Of course it is changing their lives, even in remote places. I remember when we were going up the Cilician Pass through the Taurus Mountains (absolutely unchanged since the time of Paul and Silas, and since Alexander the Great came down on his way to India), when one of the camel caravans was coming along I asked what they were carrying on the camels' backs, and was told "Singer's Sewing Machines" for the mothers of Tarsus.

2.

Now let us look at four of the races living in that land. The whole country is like a fascinating mosaic : Arabs, Druses, Turks, Armenians, Nestorians, Chaldeans, Syrians, Jews, Greeks.

First, *the Arab*. The Arab world is full of paradox. The three great cities of the Arabian world are all outside it : Damascus, Beyrout and Cairo. For this reason, that they are the ports, so to speak, of that vast sea of Desert. Arabia is like a gigantic bronze shield, studded with emeralds—the oases—and engraved with connecting lines of camel tracks. All the camel tracks lead up sooner or later to Beyrout, Damascus and Cairo.

Then you have the various types of Arab, the most significant being those great Desert princes — very much like Abraham—with their vast herds of camels spreading across a multitude of miles of country, and their patriarchal authority over their wandering tribes. Very different is the settled city Arab, a less virile and often degenerate type.

The Arab world is not barbarous. It is illiterate, but it has its wisdom conveyed in conversation (*e.g.* the Book of Job). It was, indeed, full of high culture in many respects, until the domination of the Turk came to destroy it.

But now especially following the war, it has a new sense of unity such as it has not had since its first expansion. The Pan-Arabian movement may seem to us a ridiculous dream of an idealistic Arab ; and yet we have to remember that the Arab once—when he found a leader and a war-cry—in a very few years swept over the whole vast area from the Indian Ocean to Damascus, and from Persia to the Atlantic.

We turn from the Arab to the far less attractive *Turk*.

We talk about the "unspeakable Turk"; and the governmental Turk is crafty, cunning and cruel—who—the more "civilised" he is—becomes the more efficient as a power for evil. But the Anatolian peasant Turk is an uneducated, unorganised, relatively simple, depressed person, ground between the upper and nether millstones of the central government and the local official. (In fact, the shape of the Anatolian Turk's head makes me convinced that he is not really a Turk, but dates back to the time of the Hittites.) He is an object not for contempt, nor for hate, but for pity.

A powerful element of the new Turkish situation is the development of a freer life of the women. One of the most able women in the world is Hanum Halib, a woman of wonderful powers of speech and of writing and of organisation, who stands behind the Angora government.

When I was in Tarsus in 1914, I went first to an Armenian kindergarten, and then was taken to a kindergarten for Turkish girls, paid for out of the pockets of Turkish men, because they did not desire to see their girls lagging behind. And then in 1915 in Stamboul the Imperial University opened its doors to women. Since the war a new magazine called *The Lady* has been published in Constantinople. You have the beginning and the uprising of a higher level of life for women. And we have here—as the Turk can never rise higher than the level of his womanhood—one of the finest guarantees for the future.

Thirdly, *the Armenian*. Many folk say, "The Armenian is really an unpleasant person." Some people seem to talk as though that were an excuse for massacring millions of him. The Armenian is in significant respects (though not in his unpleasantness!) like the Scot. He lives in a hilly land; his literature is full of a fervid patriotism. He spreads from his highland home to other parts, and wherever he spreads he dominates the commercial life of the people to whom he goes. In 1915, over ninety per cent. of the inland commerce of Asia Minor was in the hands of the Armenians. A people somewhat brusque. Their religion, however, unlike the Scots faith, has become bound up with their nationality so much that it has largely lost any real knowledge of Our Lord and Saviour Jesus Christ.

But Western missionary education in the Near East has

developed new religious feeling and knowledge. I heard an Armenian preaching in Tarsus, in Armenian on the text, "God so loved the world," preaching to over 1000 people. There were only three words that I understood, and those words were "Dr Alexander Whyte." The preacher was giving to them out there in Tarsus the religious thought of our great saintly leader here.

That race, with its great capacities for leadership, has suffered terrible oppression. There are at least one and a half millions of those people now dead, killed under conditions of infamy and cruelty beyond description—one of the terrible crimes of history—a crime of Himalayan bulk that rises to the heavens in a vast horror of cold-blooded evil, the stain of which seems ineradicable. The Armenian has suffered all that, and still he persists and his nationality is there, and he will, when the Near East is re-created, give to it, I am certain, some of the finest and noblest of the leadership which it requires.

The *Jews*. The Near East is their "spiritual home." At the Passover, the words that every Jew utters, all over the world, are, "Next year in Jerusalem"—the hopeless and yet always hopeful plaint of that wonderful race. There has to be found in the Near East a place for the leadership of the Jew, and a place for our Christian approach to the Jew. There is a plea that the Jew has resisted Christ; but that is not true. The Jew has never seen Christ. The Jew has seen us, in Russia, in Poland, and elsewhere, seen us using the knout, the screw, the prison, the pogrom massacre, but he has not seen us expressing Christ. The real Jew has never seen Jesus. And to-day there is, as a very central and vital thing in the programme of the Christian Church, the real presentation of Christ to the Jew—in life as well as in speech.

But the contacts of these races have a large measure of hostility. The Arab is in conflict with the Jew, and the Turk with the Armenian. We find practically no elements of union there in the life itself, but division—racial and religious. Our own contact is a contact of domination. Viscount Bryce—the greatest of our historical and diplomatic minds—in the very last conversation that I had with him, said, "*No invader of the Near East from outside has ever done any good to the inhabitants of the Near East except the missionaries.*"

It is to that point that I want to come now ; that we should think of that whole wonderful country of people as people in whose hands there lies a great power of shaping the future of the world, and that we should carry to them, in our lives, in our governmental leadership, in our commerce and our education, the spirit and Gospel of Our Lord and Saviour Jesus Christ.

For the need of the Near East beyond every other need is the need for a changed manhood and womanhood, especially a changed leadership of manhood and womanhood—that they should be lifted out of a moral morass into a new world of spiritual vitality, rooted and grounded in a conception of the Fatherhood of God. And that conception can never be carried to the Near East except by those who name the name of Jesus Christ and have His spirit in their hearts. We need a new presentation of Christianity ; a new vision of His place in the country of His birth.

It has been begun. I shall never forget going through Anatolia with Dr Dodd of Konia. Everywhere the people's faces altered when they knew who he was, because he was there helping them in the name of Christ. I was talking with Sir Herbert Samuel, the Governor of Palestine, and he said, "Do you know why I had to appoint so many Christians in administrative posts (e.g. some forty-five out of the fifty Medical Officers of health) ? It is because of the wonderful power of the missionary colleges in developing character and leadership for this country."

Neither in Islam nor in Judaism, but in Jesus Christ do we find a foundation on which can be built brotherhood between these divided races, and a principle and power for creating a new leadership that will guide the peoples of the Near East—with their wonderful past—into a far more splendid future as a shining centre of a world-wide fellowship.

THE UNITY OF THE SERVICE OF THE KINGDOM OF GOD.

I.

MR KENNETH MACLENNAN.

IN our day missionary co-operation has taken a notable leap forward. The new phase commenced with the World Missionary Conference held in Edinburgh in 1910, which created and left behind it an organisation for prompting common consultation and joint action with the object of making all that the conference stood for permanent in the life of the church.

There is first, the co-operation called for by the dislocation of missionary effort in every land through the war. The great dislocation has been in the work carried on by German missionaries, of whom over 600 (not including wives) were removed from the mission fields in British Colonies and former German territory. Their removal was due entirely to temporary political conditions. By all evidence their work was of a high quality, greatly valued by brother missionaries and Governments alike, and neither the British Government nor the British missionary societies could afford to stand and see all that fine work falling to ruins. Here was a clear call for co-operation.

Under Article 438 of the Peace Treaty enemy missionary property was saved from the maw of the Custodian of Enemy Property and preserved for ever for the work to which it had been dedicated. That in itself was no mean achievement. But the task of manning the salvaged plant was not so easy. Societies in various countries, hard-pressed with their own war problems, strove to make at least some kind of provision for the maintenance of the derelict German work. In India, Scottish, Swedish and American societies and the South India Church all co-operated. In the Gold Coast your own United Free Church is keeping the flag flying; in the Cameroons the Paris Missionary Society; in Kenya and Tanganyika the American Lutherans, Moravians, Church of Scotland, and

United Free Church of Scotland missionaries have divided responsibility for making temporary provision for the work.

But the co-operation goes further. The war is happily receding and German societies are in a growing degree able to come into consultation with regard to all these arrangements, and individual German missionaries can now be sent out to the field under certain conditions. Economic disaster in Germany and political and other difficulties in the mission field will make the return of German Missions as complete units a difficult matter and not immediately practicable, but we cannot see with indifference over a thousand men and women removed from the loved work of a lifetime. Their return wherever possible is surely desirable, and for this all men of goodwill must work. Otherwise we shall be driving back on itself all missionary interest in the German churches and be denying their spiritual life any outlook in the great mission fields of the world. The bridges of Christian fellowship are being slowly and painfully rebuilt. God hasten the day when we and they shall again be workers together in the coming of His Kingdom.

Another result of the war was entirely unexpected. We all looked to peace to usher in a new era of internationalism. It gave us a perfect orgy of nationalism. And everything has been bent to the strengthening of the new national consciousness. It has touched the Church in every mission field, and has erected delicate and difficult problems which we can only solve together. We can only look at its operation in one or two directions—first and foremost in education.

Germany taught the world that education can be turned into a most effective instrument of nationality. It is undoubtedly the best instrument for the spread of national ideals. Japan was quick to seize this new instrument. Her system of education is national, not only in extent but in scope and in aim, and the chance of the missionary to give to that land a system of education Japanese and Christian has long passed.

In China the opportunity is passing. Only a few years ago all modern western education in China was in hands of the missionary. To-day the stream is swiftly flowing the other way. There are 214,000 pupils in Christian schools, but over 4,300,000 in Government schools and the disparity is rapidly increasing; but still from the Christian schools of

China there may come the men and women who will make China a Christian country, and such standards can be set up and such ideals created as will give to that land an education at once more efficient, more Chinese and more Christian.

The missions in India still take a great share in primary, middle, and higher education. And here we may so train teachers, equip schools and shape policy as, within our resources, to set the right pattern of education for India and create the Christian spirit in which it should be carried out and so wield an influence out of all proportion to the extent of our work.

One of the perils of Christianity in India is illiteracy. Only six per cent. of the whole population can read, and even within the Christian Church only one in seventeen. Some 60,000 members are being added annually to the church who have never been taught to read, and the danger of having in any church such a large mass of members who cannot even read the Scriptures must be apparent.

In Africa Christian missions have, and will continue to have for many a day, the lion's share in education, and surely it is a great thing that education should be in the hands of men who aim so singly at the well-being of the African and who believe that the spirit of Christ can solve every perplexing problem concerning the well-being and rights of these peoples.

Missionary societies are becoming conscious in a new way of the tremendous responsibility which rests on them in connection with education, and that the best solutions are found along the road of sharing experience and taking common action.

Co-operation in education leads me to say a word about co-operation in literature work.

The soul of a people springs from its literature, and one of the biggest problems in the mission field to-day is the provision of adequate Christian literature. It would be folly to give these lands the gift of education and deny them access to the riches of the best thought of the ages. It is no exaggeration to say that in many parts of the mission fields we are training natives for pastoral and evangelical work and are affording them practically no literary aids to that work.

Take the results of a recent survey of Africa. Out of 800

known African tongues any literature at all exists only in 180, and 40 of these have Scriptural portions only. The richest African vernacular library contains only ninety books and booklets of every description—it would barely fill a three feet bookshelf and might be carried around in a large pocket handkerchief. The leading collection is followed at some distance by two languages with sixty books each and two others with forty books each. If you exclude the twelve languages with the largest number of books the next sixty African languages have an average of only six books each, while the remaining languages with any literature at all have each three or less.

The missionary societies are endeavouring to face this problem together, and since the war, through concerted action, there have been beginnings of better things.

One question has in quite recent years come into great prominence—the relation of church and mission. Young, vigorous churches have been the fruits of the missions and many of these have passed through infancy and adolescence and have developed full self-consciousness. The time has come when they must more and more shape their own life, develop their own special characteristics, make their own distinctive contribution to the spiritual heritage of the church in every land, and undertake an ever-growing responsibility for the evangelisation of their own countrymen.

What is to be the attitude of the missionary in the field and of the missionary society in the West? Surely joy and thankfulness, encouragement, trust and confidence, generous help and self-effacement. Here supremely no society can act alone because these churches are the fruits of the work of all the societies working in any land, and there will be hopeless and disastrous confusion unless there is common consultation and common policy with regard to the growth of the Church in the mission field.

This year we have passed two great milestones in missionary history. One was the great conference held in Shanghai in May last when the missionary, courageously, if wistfully, stood aside and thrust the leadership of the Church in China on a conference, the majority of whom were Chinese.

And there has been a similar splendid gesture in India, where this time a national missionary council, consisting

largely of western missionaries, decided to create an Indian Christian Council that "chiefly through Indian minds and Indian leadership" there may come "new vision, clearer insight and fresh inspiration for the whole Christian movement in India."

The last problem in the mission field to which I wish to allude is racialism. The war wiped out the traditional prestige of the white man; he lost face throughout the world—in politics, in arms, and in religion. To-day the races are acutely self-conscious and each challenges the right of any other to exclusive domination. Several forces are actively at work. We have in the first place white men represented by Lothrop Stoddard, who argues that the rest of mankind are inherently inferior, physically, mentally, and morally to the peoples of Northern Europe, and must, for the preservation of the Nordic race, be kept in perpetual subjection. In the world in which we live perpetual subjection means subjection by force, and the permanent subjection by force of one people to another is unknown, and forever will be unknown, to history. And yet, I suspect more whites would agree with Stoddard than with this Congress which believes that God has made of one blood all nations of men and is redeeming his church out of every kindred and tongue and people and nation, and hath made them with us kings and priests unto God.

Then there are in the second place coloured men like Marcus Garvey, whose doctrine is that "war is the only method by which men can obtain salvation." This relentless enmity is sheer Stoddardism; these two are of one spirit and should hunt together.

And thirdly, we have men, white and black and brown and yellow—the Donald Frasers and Motons, K. T. Pauls, and Cheng Ching Yis, who work night and day in heartiest co-operation in the faith that all men can attain unto the measure of the stature of the fullness of Jesus Christ, and who believe that all are necessary to the common task of extending His Kingdom in the world.

Then there are such questions as freedom of missionaries to carry on their work, the religious liberty of Christian communities, medical, industrial, and other forms of institutional work, the position of women, the problems created for the missionary through the industrial revolution in the Orient,

and the development of Africa, and great public questions like opium, forced labour and the drink traffic.

All these things we have been trying to do in the mission field and in the foreign departments of the various missionary societies. But there has been no effort on a corresponding scale to mobilise at home the spiritual energy and power required for such great common tasks.

The great unoccupied field to-day is the home base. There is a real danger that the churches in our land may not have such a knowledge and understanding and sympathy and conviction with regard to their tasks in the non-Christian world as will sustain the boards in dealing with these. We have largely failed to create such a conviction, and we owe an unspeakable debt to the leaders of the Scottish Churches Campaign for showing us a more excellent way, for all that this Congress stands for, the work from which it has sprung, and the task to which it is going forward. You are engaged together in lifting the life of the whole country to the level of missionary ideals. Elsewhere we must do the same.

We have hardly begun to understand the need for getting together, the possibilities of it, and the vital gains which flow from it. This Conference has been accomplished without the surrender of anything that each holds dear. It is not held together by ecclesiastical arrangements or any agreement as to faith and order, but only by that unity which must be possible on some plane for men everywhere who love the Lord Jesus in sincerity and in truth.

Co-operation that is sought for the sake of the gain in economy and efficiency, for the value of common consultation, or for the sake of the full fruition of our individual tasks is entirely inadequate to the need of the situation. Only when the Lamb becomes "all the glory" to each of us shall we have the co-operation most worth having—a new understanding and experience of the unity of the body of Christ on earth, the complete instrument that alone can build up His kingdom in the world.

II.

The Rt. Rev. The BISHOP OF EDINBURGH.

I AM to speak of Unity at the home base. Unity is much in the air at present, there is universal praise of it, universal desire for it. We wish, however, that it might come down from the air, and find an earthly embodiment amongst us, though many are a little afraid of the change it might make. It is like the Ford car, that we all desire to have, but nobody desires to be seen in it. For to be identified too closely with any earthly expression of it means the sacrifice of much that our fathers and ancestors fought and suffered for, and it seems disloyal to them to be one with it. We don't want to be traitors to the principles that are part of our history and seem to be in our very blood, so we look each for his own expression of UNITY. The difficulties that the two great Churches of this country, alike in polity, doctrine and worship, are experiencing in their endeavour for organic unity are due to this.

In the face of these difficulties it is well that we should from time to time take stock of our position and realise the really great danger we are in through our unhappy divisions.

You will remember that Lord Haig in his famous address to the students at St Andrews emphasised this. He spoke of the possibilities in the future of wars more terrible than any we had yet known, "unless wise and decisive action were taken to remove the causes." And by way of illustration he took the Yellow Peril, as it is called. He showed that the population of China is probably greater than the combined populations of Great Britain, France, Russia, Italy, Germany, and Austria. In *all* routine work, skilled and unskilled, they are as efficient, if not more efficient than the best British workman. And, therefore, they will one day *demand* a place in the European labour market competing with our highly paid and our infinitely higher standards of living. How is that problem to be solved? One answer has already been given. It is contained in the allegorical

picture painted of the ex-Kaiser of Germany: German militarism personified in the Kaiser himself is represented with drawn sword driving back the hordes of Eastern barbarism from the gates of the Western nations. Such a policy of armed repression of the East by all the Western nations could only result, Lord Haig said, in almost unending strife between the West and the East. The solution which he himself offered was far different: it was not the force of the West keeping back the force of the East, but, on the contrary, the forces of the West sharing their blessings with the East. It was the gift to all races, however insignificant, of what we proudly regard as British freedom and justice, and thereby in the course of many years levelling them up to our own standards of life. Only by raising all other civilisations to the level of our own can we make it possible for us and for them to live side by side in peace.

But how was this work to be accomplished? Only, as he thought, by the federation of all the Christian Churches of the Empire. They being linked up would have such an effect upon the Eastern peoples as to lead them to adopt the Christian standard and so make permanent peace possible. Federation would compel acceptance. The Yellow Peril, or what has been described more largely as the rising tide of colour, is one sharp reminder that for our own sake we must be one.

Another consideration rises from a study of the numbers which the populations of the world present. We learn that there are 1600 millions of people in the world, and of these 1000 millions in round figures are without the knowledge of Christ. This means that there are about 600 millions of Christians. Now if every Christian were what he ought to be, a missionary, there is ample force for the evangelisation of the heathen even within our generation. But the Christian fighting force is very small, and that in the field only a small fraction of that. And that is divided. Of the 600 millions of Christians nearly half are Roman Catholic, 100 are Eastern, and only about 200 are Reformed. Of the actual fighting force in the field the numbers are even more significant. Now it is no exaggeration to say that of these three sections, the Reformed is by far the most active and determined, the most intelligent and resourceful; but it lacks the unity which characterises the Roman Catholic section. Directed by the Propaganda at

Rome, the missionaries of this great body go forth to all parts of the world with one voice, one mind and one organisation. Whether in Greenland or India, in China or Africa, their worship is the same, their creed is identical, and their ministrations and teaching unvarying. They are only without that one essential which to us is the breath of our nostrils—and that is freedom. We love our freedom, and when St Paul says, "Stand fast in the freedom wherewith Christ hath made you free," we say, "Please God, we will." But freedom may become licence, and when it does we are tempted to say about the body ecclesiastical what Huxley, free man though he was, said of himself, "I protest that if some power would agree to make me always think what is true and do what is right on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer." Our freedom has led to such a multiplication of sects that we are almost ready to sacrifice it and become a machine if only God's Truth could be more convincingly expressed.

It is not only that the little strength we have is wasted in overlapping, but that the intelligent heathen whom we are trying to convert, feeling that the Babel of tongues is so confusing that they cannot make out what is said, are inclined to go off by themselves to form a Church which will be free of our differences. That is actually taking place in China. In the Report of the Third Christian Commission, composed of *Chinese only*, assisted by strong committees of Chinese in Soochow, Peking, Canton, Hankow and Forchow, we have this pronouncement, "We Chinese Christians recognising that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries of the West, are not shared by us Chinese, and that denominationalism, instead of being a source of inspiration has been and is source of confusion, bewilderment and inefficiency, We declare that the time has come when Chinese Christians should make a careful study and with courageous experimentation find out what are the forms and organisations that are most practicable and helpful for the establishment of an indigenous Church. We call upon the missionary leaders of the Church to assist the Chinese in carrying out this great task by their useful advice and by giving unfettered freedom to the Chinese Christians in these experiments."

Now, however, much we may all wish, as we all must do, to see one United Church in China, we must feel that an experiment of this kind made by those, who as the Apostle would say, are still babes in Christ, would be most hazardous and likely to produce a strange amalgam of Christian ideas and principle.

But they have been driven to it by our manifold differences. We must close our ranks and present a more united front. But this can only be done by the willingness of all to part with their freedom in non-essentials, and to show convincingly and persuasively that what they cannot part with has a real relation to life, which would be the poorer without it.

Now it is a good thing to know that this readiness to part with our freedom in things that are not vital is already finding expression in various ways at the Home Base :—

1. In the translation of the one book that is common to us all, the Bible. Though difficulties still occur as to the best expression of such words as God, Spirit, baptise, yet there is an increasing co-operation of scholars of all denominations in producing a Bible that all can use. This means more sacrifice than we think. It is over forty years since the Revised Version was produced, and yet are there not some still who would never darken the Church where it was read ?

2. There is wide co-operation in Christian literature. Here we must express the indebtedness we all owe to the International Review of Missions, a truly Catholic Quarterly, which has not only perpetuated the spirit that prevailed during the Edinburgh Conference and made it live ; but unconsciously through the wise impartiality of its editors, Mr Oldham and Miss Gollock, inspires us with the belief in its development.

3. But perhaps the best work at home is done through Conferences and Congresses such as the one in which we are now gathered. It is not simply what is said but still more what is felt. The coming together of men who have one object but different methods of training must be of great service. These gatherings are both International and National. Both are necessary. The latter stirs up the fire at home, the former carries it all over the world. The International Council which has already done notable work in changing the attitude

of the British Colonial Government towards compulsory labour in Africa was the child of the famous Edinburgh Conference. And it is no exaggeration to say that it is in the spiritual sphere what the League of Nations is in the political. It is a League of Christian Churches, and thinks out the international problems of the world. It disclaims all authority. It is never more than a Council of Advice, for it is established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards, or the Churches which they represent, or the Church on the mission field. But though only advisory its opinions have naturally wide influence. And it carries out its work mainly along the path of friendship. No one can read the account of its sessions at the shores of Lake Mohonk in the State of New York last year, without feeling that its gathering of sixty-five men and women, some of them Asiatics and Africans, on the friendliest terms of equality gave a practical expression of the truth, easy enough to hold in our studies, but difficult when in contact with men of other language and race and colour, that in Christ Jesus there is neither Greek nor barbarian, neither bond nor free, or in other words neither African nor European, neither Chinese nor British.

It was the constant association day by day under the same roof of men whose education had been so different that led the Council to feel the truth in Mr Lenwood's words, "In God's family we cannot do without the child races. They see Him more clearly, more cleverly, more deeply than the rest of us, so there, do you see, a great deal of the colour question goes by the board." This catholicity of feeling was possible because at Mohonk they were members one of another personally, and also members of one another corporately; each representing thousands of home supporters, hundreds of missionaries, and thousands of the native Church. "And to be one in spirit; to be one in Christ, is more than all outward co-operations and resolutions." Once attain that and secondary things will inevitably follow. "What we cannot do without is the communion of Saints."

We thank God, then, for this International Council, it makes the Christian opinion of the world to be quickly formulated and speedily acted upon, when we are confronted with such anti-Christian agencies as the liquor traffic, the commerce

in opium, and the exploitation of large tracts of land for European profiteers. If we act together our influence with Governments will be irresistible.

But behind the International, we need the National. The International, as I have said, has no authority. That belongs to the different Societies. Now I ask, is there any reason why these Societies should not be federated together to combat the great moral evils of the world? And why not begin nationally? Is there any reason why there should not be a Scottish Board of Missions, representing all the Churches, that could watch over the interests of the natives in all parts of the world and act in concert with other similar inter-denominational Boards? There is one voice here, a powerful one in Scotland, who will say quite clearly not only may the thing be done, but already it has been partially done. Dr Donald Fraser has by means of his patience, his wisdom and his attractive personality, lined up the religious forces of Scotland—with but one exception which I deplore, the Roman Catholic section—and put them into the field of Scotland, in the Scottish Churches' Missionary Campaign. Something not far short of twenty town campaigns have been planned with conspicuous success, and it is that success that has enabled us to go forward and have this Missionary Congress. It is not only that the cause of Missions has been brought before the children in day and Sunday schools, as well as before business men and women, but that it has been a "radiant" revelation of Christian unity.

Such efforts have brought much blessing to Scotland, and they have been backed by such wider British Conferences as have been held in Swanwick. There between forty and fifty Missionary Societies of Great Britain and Ireland have been represented and over 100 have attended. They have from three to four days together, sharing a common life, and having all these unique advantages of getting to know one another and to learn from one another.

It is along this path of friendship that we shall gradually get free of those passions of prejudice, envy and jealousy which prevent our seeing God's truth in its clearness and completeness. But we must not tarry, but get along as fast as we can, for meanwhile great anti-Christian forces are gathering. These we may overcome if we attack them speedily,

but they may prove too difficult when the hour of decision has passed by.

There is a tide in the affairs of men,
Which taken at the flood leads on to fortune ;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea we are now afloat,
And we must take the current when it serves,
Or lose our ventures.

III.

Rev. J. T. FORBES, D.D.

WHEN Augustine and his monks marched up from the Kentish beach in order, chanting psalms, with the sacred banner in front of them, Ethelbert, the Saxon king, asked in wonder, "Is this the kingdom of heaven that I see before me?" The modern missionary attempts no spectacular impression. But he is not indifferent to another kind of impression—the impression of a united Church at work presenting the gospel to the world. Nor can any of us be but concerned about that impression. At this moment in many parts of the field that impression is not being made. The force of the impact of Christianity on Heathenism is lessened by the sectional character of its attacks.

We cannot give men a true conception of the majesty of the Christian revelation without a greater measure of Christian union than we exhibit to-day. In the primitive Church, universality and unity marked the truth proclaimed, the experience undergone, and, fundamentally, the activities sustained. The Great Commission was a Commission to teach all the truth; it was for all men; it was for all time. Not only the Apostles, but great bodies of Church members took part in the work, the persecuted from Jerusalem went everywhere with the message. They presented the truth of Christ as the message of immediate spiritual emancipation; they worked at the ethics of Christ as the law of life. There was as much of sacrifice in the earnest effort to show the

social effects of Christianity as in the proclamation of the evangel in much peril.

It will not be claimed that we are demonstrating unity with equal power to-day, however much we may preach it. When Arnold would prune the excessive devotion to individual and sectional activity in England, he said, "The licensed victuallers or the commercial travellers propose to make a school for their children . . . And it will be allowed probably, that right reason would suggest that to have a sheer school of licensed victuallers' children, or a sheer school of commercial travellers' children, and to bring them all up, not only at home but at school too, in a kind of odour of licensed victualism or of bagmanism is not a wise training to give to these children." The nation took his words to heart in the end, so that the great work of education came to be accepted heartily as the nation's task. But the Church has not seen yet the full penalty we pay for action that is so markedly individual and sectional in religious work.

It is not impossible with goodwill to find a burden of common testimony, if we are content to put the weight of our emphasis where the first Church put it. Before the period of reflection set in they bore witness to the effect of Christ upon their lives. To individuals they did it; "Philip opened his mouth and preached unto him Jesus." "And day by day in the Temple and at home they ceased not to teach and to preach Jesus as the Christ." Their philosophy of the facts of the Christian life was that it was the result of the continued work of the Risen Christ. It was He whom the converts heard when they listened to missionary testimony, "If so be that ye have heard Him . . ." "How shall the heathen 'believe' in Him Whom they have not heard?" asks Paul. According to this high claim, mission work is the activity of Christ through a witnessing Church. He is the speaker. The first thing, therefore, in Christian witness is to have a church through which Christ can speak. To preach Christ is to let Christ preach. If we can reach this point there will be no peril of a mutilated creed. The creed will be apostolic, primitive, and universal, because it will not only be the witness of the Church concerning Christ, but His own witness concerning Himself.

It is on these mighty things we have to concentrate. In

1916, President A. Schuster said, at the British Association at Manchester, "An American friend who possessed a powerful telescope, one night received the visit of an ardent politician. It was during the time of a Presidential election, Bryan and Taft being the opposing candidates, and feeling ran high. After looking at the stars and other celestial bodies, and having received answers to various questions, the visitor turned to my friend :—

"And all these stars I see," he asked, "what space in the heavens do they occupy?"

"About the area of the moon."

"And you tell me that every one of them is a sun like our own?"

"Yes."

"And that each of them may have a number of planets circulating around them like our sun?"

"And that there may be life on each of these planets?"

"Yes."

"We cannot tell that, but it is quite possible that there may be life on many of them."

After pondering for some time, the politician rose and said, "It does not matter after all whether Taft or Bryan gets in."

This may be the wrong inference to draw from contemplation of the firmament; but it is not wrong to conclude that all the policies and activities of earth are as the small dust for the balance in comparison with the matters of the Christian testimony.

The more you emphasise centrality the more believers you will unite. Our symbols have too often divided. It has been said that "no human creed in Protestant Christendom can be found that has not made a division for every century of its existence." Until we learn to simplify and concentrate we shall not have union. Simplification does not mean mutilation. If we concentrate rightly simplification comes of itself. If the Church is continually occupied in pressing on men, as questions not to be answered by any creed-making faculty alone, such utterances as, "What think ye of Christ?" and "What shall I do with this Jesus Who is called Christ?" it will be fostering its own unity, while its witness gains in moral intensity.

We cannot without a fuller measure of Christian unity show to a "world in the close neighbourhood of moral bankruptcy," the germinal society of the new world. What the world needs at this moment above all things is the increase of faith, hope, and love. There is no confidence; it is the universal cry. There is little hope. Is there a powerful voice in literature or public life proclaiming hope of better days than these grey, difficult days through which we are called at present to live? And love? In a world which, according to the Prime Minister, has witnessed, he does not say, the bloodshed of a four years' war, when passions are at fever heat, but the slaughter of a million and a half human beings in cold blood? It is not necessary to go even to the Near East to find morality dethroned, crimes of violence common, divorce rampant, dishonesty widespread. And to this time is being given possession of power over natural forces to a degree never before approached. Power ought to belong to character. How often have we not heard from physicians and men of science the note of warning as to the use of psychic forces being jealously reserved for men of character and scientific capacity! But it is undoubted that very soon there will be in the possession of many men destructive forces far beyond anything used in the world war. What will be the world peril when wide command of these deadly powers is in the hands of unregenerate men? We have none that can equal for a moment the spirit that will enable the possessors of such power to write upon inventions not "Destruction to mankind," but "Holiness to the Lord." The society that is to master and baptise knowledge must yet be created by the witness and work of a united Church. The present Theosophist leader once complained in the days of her secularist stage of growth, that everybody was talking about brotherhood, "and there were no brothers." A good many people are indulging in Christian terminology to-day whose right to do so is not unquestionable. Words like "brotherhood" and "fellowship," and others of the same kind are used with great freedom by persons who forget that such terms suggest a network of human and divine relationships. The speakers are like those in "The Comedy of Errors," of whom, Moth, Armado's page, says, "They have been at a great feast of languages and stolen the scraps." The people who have a

moral right to talk of brotherhood are the people who know in experience what it is to be sons of God and so blood-brothers to every son of His, lost or found. It is they who are the seed of the new order. A regenerated, united Church can be, I do not say it yet is, a society in which everything which the shrewd man of the world looks upon as impossible is realised. It is a community in which the greatest aspires to be the least; where if you would go up, you go down, where the aim is not to exploit labour—but to serve men. In it the rule is not by aggressiveness and the acquisitive faculty to serve yourself, but by love to serve one another. Wherever this spirit has prevailed, even for a short time, or over only a limited extent of the Christian society, the impression on men has been extraordinary. Lucan's gibe stands as evidence of what a Church could once say to the world as to the spirit of its life, "their original law-giver persuaded them that they are all brothers . . . all this they accept, with the result that they despise all worldly goods alike and count them common property." They extorted admiration. 1400 years later, the Magistrates of Leyden agreed, "These English"—the Puritan refugees—"have lived among us twelve years, and yet we never had an accusation against any of them." A divided church cannot win such testimonies. Things essential in Christian ethics—brotherhood, for example, cannot be exhibited in full power and beauty in the midst of prevailing divisions. The world, too familiar with the doctrine, "Every man for himself," waits to hear Christian men and nations speaking a different language: "Abide thou with me, fear not; for he that seeketh my life seeketh thy life; but with me thou shalt be in safeguard."

I do not wish to lessen for a moment the work that is already done. In some branches of the work differing, and, in the past, rival names have been dispensed with; Christian forces have been distributed; confidence and co-operation have been secured; union in prayer is a great fact; and there are many concrete examples of prosperous united work in colleges, hospitals, and many other institutions. Not only in special emergencies has the value of co-operation been proved, but in the continuous evangelism and education which behind and through all vicissitudes will stand as the mainstay of the work. Already the gain has

been found in the goodwill fostered, the spirituality enhanced, the ethical outcome of regenerate opinion, and the weight of a united Christian expression of conviction in matters which bring Mission work into contact with secular government.

The people who wait for us are familiar enough with disunion and division in some things already. "I was the twelfth physician sent for by a Chinese who was ill," said a medical missionary, "the others being native doctors. Each man had given the sick man a different prescription, and he did not know which to take." These people want the great universalities. They want the common salvation. On the other hand, while in some important matters they suffer from divided counsels, they have no sort of affinity with the spirit of a capricious freedom or denominationalism.

"It is only," we are told, "the united Church that can save China." Nothing so great as a United Mission Church ever came without cost and toil. It will not come if every one is determined to keep every thread and shoe-latchet of his uniqueness. Not the spirit which says, "I must preserve this," or "I am fixed not to part with that"; nor the mere compromiser, who says, "You meet me here with a surrendered claim, and I will meet you there with another;" neither diplomacy nor compromise can give us the true unity. It needs something which Society has not received, which public life knows apparently nothing of, with which even God's people are too slightly endowed. It needs a force that can give new life to the Church, transform our statesmanship, renew the common soul. The "abandon of faith" means discovery. If God has done so much with a divided Church what could He not do with a united kingdom of love in which we each found our true will, because we cared for nothing but the loving will of God who will have all men to be saved and to come to the knowledge of the truth?

There is an order in claims. We saw it a few years ago. Our splendid youth, at the opening of life, heard voices speaking. Business, the factory, the university, have all said "You belong to me." But a higher call came. The country said: "No, you belong to me." And they answered the supreme call. So Christ speaks to us. It is for us to hear Him saying: "Thou art Mine"; and as we listen other claims will fall into their places, and Christ will speak through a united Church to the world.

THE CALL FOR SERVICE.

I.

Rev. Professor Main, D.D., D.Litt.

THIS great Congress carries my thoughts back to the year 1896, when as a young Arts student in Glasgow University, I proudly crossed the Scottish border to attend the Student Volunteer Missionary Conference at Liverpool. It was Donald Fraser, on the eve of his work in Africa, who presided then ; and now, twenty-six years later, it is the Right Reverend Donald Fraser, D.D., who is our Chairman. The auspices, sir, are good.

To-night we have reached the close of this inspiring Congress, and appropriately our subject is The Call for Service, a subject that marks a fitting and noble climax. It would be, I hold, unbecoming if one whose work has been in the homeland, should urge this call over-strongly. Therefore, my task this evening is to prepare the way for Dr Fraser's appeal, the appeal of a leader, young in years, but a veteran in the service. Let us deal, then, with some general and mainly historical considerations.

In the first place, let me remind you of the paramount essential of all Christian service—belief in Christianity. There can be no successful missionary enterprise, no effective call for service, unless there is firm, unfaltering assurance that the Christian message is the message and the only message for a burdened world. Any man who goes forth with spiritual wares that do not command his absolute faith, any man who preaches a gospel that is not to him a final gospel, has a heart-breaking mission. Let us have done with weakness and uncertainty. Faith is not supreme if it has lost courage in itself and its appeal. No man will make good in evangelisation who does not whole-heartedly believe that God is supreme in the world and exercises over it a complete and universal sway ; that Jesus Christ reveals the Father-God whose principle is immeasurable love ; that the meanest human being

is worthy of redemption and can be reclaimed by the atoning Saviour, who freely gave His life for us. Nothing less than that is worth proclaiming at home or abroad. Let us be sure of it, let us practise it, let us spread it. There would be less unrest and vague yearning in the world to-day, if we were braver champions of the eternal verities of our most holy religion.

After assurance what is the next step? There ought to be no doubt. We are men and women under command, and the Master delivered His command. His orders were and are that His disciples should embark on world evangelisation. But somehow or other we have lost the note of command. Life is so complex nowadays, our attitudes and perspectives are so changeful, that we scrutinize authority. One note of the modern world is its distaste of command, its feeling of emancipation from compulsion. It does not seem dignified that we should obey the call without knowing the reason why.

Let us, then, seek to strengthen the faith of those who must ever look before they leap. It can be done. There are, I hold, some good and sufficient grounds in the history of the Church for making no uncertain appeal for Christian service in "the regions beyond." What are some of these? We begin far back in our argument.

The philosophy of history is always perplexing and sometimes dangerous, but to the Christian it offers a sound and irrefutable truth. I like that truth best in the words of a Hebrew psalmist: "Except the Lord build the house they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." That is a profound and eternal truth. If you prefer a non-scriptural expression of this truth, then listen to the words of J. R. Seeley: "Religion is the great state-building principle . . . since the Church, so at least I hold, is the soul of the State; . . . if you find a State which is not also in some sense a church, you find a State which is not long for this world." Here then is a distinguished historian who was bold enough to utter a truth which the theologians have always held. And it may be pertinent to remind you that at last the politicians have discovered it, for not long ago a leading statesman made an appeal to the Churches to save the world.

There is an intimate connexion between the health of the Church and the health of the State. A good case can be made out for the thesis that when the Church is at its best the political affairs of the nation are most worthily conducted. A live Church means, as a rule, clean politics. This is not surprising when we remember that in English history the Church led the way towards our most cherished and characteristic institutions of good governance. Take an illustration: in the first half of the 18th century the Church of England was in the dark valley of dead bones, her vision was clouded, her desires were material, her steps faltered; there was never an ignobler period in her history—and it was the period of Robert Walpole.

It is abundantly true that a State falls to pieces, a people becomes enfeebled, unless there is a spiritual force in the land. Were there time one could illustrate this by a reference to the most renowned empire of ancient days; for the Romans tried every shift of policy that they might cement together a vast array of alien peoples, and they ended with Cæsar-worship, a poor and unavailing substitute for a religion they despised and persecuted. The proudest empire will decline and fall, if it is not based on the deep foundation of religion.

Do you remember how Earl Haig, after the tragic years of war, spoke more than once of an ideal that was near his heart? It was the ideal of an Imperial Church. Now Earl Haig is not a theologian, he does not claim even to be an historian, and his ideal would need scrutiny before its appeal could be encouraged. But the good soldier, citizen, and Christian was very near a great truth. There is a false imperialism, and there is a worthy imperialism. It is a false imperialism which uses religion as an efficient prop of a far-flung empire. What has been called "missionary and gunboat" Christianity brings danger both to the mission and the gunboat. You cannot with impunity make religion a means to an end, for it is and must be an end in itself. Let me not be misunderstood; there are the British Empire and the Empire of Jesus Christ, and if matters come to a choice between them it is the Empire of the Master that must and will prevail. It is our first love. But there is a true and Christian imperialism. The English-speaking race has in the

providence of Almighty God been singularly blest, and every blessing of God should be shared. Is it not an ideal that where our speech, customs, civilisation have gone, the religion which has made our country should also go? We ought to advance to the distant parts of the world, not as superior persons, but humbly and helpfully; and we ought in sympathy and study to offer freely any help we can. For more than 1400 years we have been a Christian race, have we nothing to offer to others who, in the past at all events, have looked to us for succour? That is the least we can do for our neighbours who are being shown the way to freedom, development, and equal rights in the brotherhood of British peoples. And many of them died for us in the dark years that are gone so lately.

Another point: we ourselves owed everything to the foreign missionary. Have we in Scotland forgotten the man named Ninian, or the Celt called Columba? Have we in Glasgow forgotten the man whose name was Mungo? How dreadful for us it would have been had our shores repulsed the men of God who came to evangelise our benighted land!

And will you allow me to repeat a truth that has been often told? The Church of Christ at its best moments was a missionary Church. There was the era of Pentecost, when Paul travelled over strange lands, sailed stormy seas, and carried himself with wondrous courage in his missionary campaign. It was not the Roman eagle, but the banner of Christ Crucified that inspired him against principalities and powers. There was the era of the Celtic Church, when saints like Columbanus founded spiritual strongholds in France and Switzerland and the Rhineland, when saints like Aidan helped forward the cause of Christ in Northumbria. There was the era of Francis of Assisi, who chose poverty as his bride, and with his friars claimed the world for his province. There was the era of the Reformers when men, if they did not go to foreign parts, were missionaries in European lands for a purer gospel than the Catholic Church allowed; or the era of counter-reformation when Loyola and Xavier bore themselves with zeal and intrepidity. Then there was the era of evangelical revival when Wesley's influence incited men to spread the glad tidings in the dark places. Yes, without a doubt the

Church at its best was missionary ; and the more missionary it was the more it was blest, for missionary enterprise has a reflex influence on the Christian Church. One, at least, of the Glasgow newspapers has noticed this law of Church history, for in *The Bulletin* of 17th October there appears this commentary : "They [the Missionary Congress] seek to be propagandist in order that they themselves may become more Christian. In the vulgar phrase, they are going into the missionary business for their health."

I venture to place before you another historical consideration which should lead to the Call for Service. In 1914 the Churches of Christ failed to stem the dark tide of war. That will for ever be a blot on their escutcheons. Would to God they had been strong enough to take command in that fatal year, and had forbidden warfare amongst Christian countries ! What were the consequences of their failure ? Europe became a travesty of Christendom. Christianity was pushed out of court till the world had tasted to the dregs the "purple testament of bleeding war." But more than that ; Christian nations provided a spectacle for non-Christian races that for centuries we had sought to win for the Prince of Peace. From India, Africa, and China there came to the cockpit of Europe men who saw a hideous glare on Christian practice. Tertullian, in the early days of the Church, made the heathen spectators of Christianity exclaim, "Only look how the Christians love one another ; look how they are prepared to die for each other." Well might another Tertullian have written of the years that followed 1914, "Only look how the Christians hate one another ; look how they are armed to kill each other." We speak of war-reparations ! There are reparations that must be rendered to the men of India, Africa, and China.

By God's help war can be prevented in the future. There is a greater power than the League of Nations—there is the Holy Catholic Church. Evangelise the world with its gospel, and then of a surety war and rumours of war shall be no more.

A final word. In the early Church there were no professional missionaries. Each man and woman was a witness for the Faith. I wonder if we at home realise how even now we have a greater band of missionaries than is to be found

on the rolls of our Churches' societies. Every civil servant, trader, banker, scholar, sportsman, is a missionary. They may not know this, and if they do they may not like it ; but it is true. Every Britisher who sets his foot on foreign soil is a missionary of his country and his Church. None can be an outsider and a critic. Therefore, let us pray that our most holy religion shall win the hearts of all who live in our homeland, and of all who leave our shores for their El Dorados, so that the lands beyond the sea shall know what a Christian race really is and what it can accomplish for the Master it professes.

II.

The Rt. Rev. DONALD FRASER, D.D.

THIS week we have been looking at the need of the world, and for many of us, I daresay, it is not the world we expected to see. We have had vistas of nations that are rising up and claiming for themselves rights and responsibilities ; nations that are discontented with what they have seen of our western civilisation and are now looking towards us with bitterness and antagonism. We may be looking with alarm at this feeling after new life and liberty, fearing that the nations are not yet ready, or with that hesitancy of the parent who sees the child beginning to assume independent life for itself. We heard how even at the Shanghai Conference the Christian Chinese Church had asserted itself, refusing to be fettered with those chains that ecclesiastical custom and controversy have formed for our Churches here in the West, and demanding that they shall rule within their own household. We have heard of the uprising of nationalism in India, and how India, with a strange impatience that is so unlike its proverbial patience, is stretching after a new independent life, and is willing to assume new responsibilities. We have seen how even in Africa, where people had long lived in barbarism, communities are arising which are demanding for themselves new responsibilities, their own government, and a full, free opportunity in industry without any colour disabilities.

We have heard also that there is awakening in these days a new difficulty which is becoming the most serious enemy to Christianity—a refined heathenism. We have heard how in the very antagonisms to the West and to all that comes out of the West, some of the other religions are absorbing the best principles of the religion of Jesus Christ, and by refining their own religion they stand in antagonism to the faith of Jesus Christ. It was so in the early days of the Christian Church. They too found that a purified paganism was a greater enemy than an antagonistic barbarism.

But these are not the permanent things, these are only passing features of the East. It seems to me that the great appeal for the service of the Christian Church is to meet the one great constant need of the world, the need that sin creates. St Paul said it in his day; we know it is true in our day, that there is no difference between Jew and Gentile, between Eastern and Scotsman, but they are all under sin. You may speak of the glories of Eastern mysticism, but every man who knows India knows that beneath the finest palaces there lie the dungeons and foul places, that through all the beauty of the East there still lies the foulness of sin. I speak as a man caught with the romance and wonder of Africa, but I know, too, the sordid sin of Africa, the unthinking cruelty, the helplessness of their religion. I know that in Scotland, too, there is sin. I have lived in the Saltmarket of Glasgow when the nights were broken with drunken cries. I have stood in Piccadilly Circus and seen the shame of England. There is sin in Scotland, and there is sin in the East. I shall not make my plea for evangelism by making the sin of Africa more horrible than the sin of Scotland, but in recognising this: that there is sin in the world, in Africa and in Scotland, and there is but one Saviour for sin, Jesus Christ, the Son of God.

It is a terrible thing when a man grows accustomed to the sense of sin. He ceases then to be a missionary. The need of the world can make no appeal to him then. I think of Henry Martyn, who writes in his early days, "I am born for God only, I wish to have my whole being swallowed up in the will of God." Thus he never lost his spiritual sensitiveness, his horror of sin. When a Mohammedan spoke derisively of Christ, he cried out, "I could not endure existence if Christ

were not glorified," and when asked why he was pained, he said, "If you pluck out my eyes, I cannot tell you why I feel pain; it is just feeling; and it is because I am one with Christ that I am thus dreadfully wounded." It is when we as Christian people become one with God that we begin to feel the sense of sin. And the Church can never hear the cry of the world until it begins to feel the pain and shame of sin.

"The measure of your success is the measure of your agony" said Stuart of Fukien to the first conference of students. The only successful evangelist is the man who is beginning to feel the stigmata of Christ, whose whole soul is wounded with the pain of sin. And if the Church of Jesus forgets the sacrifice of God, ceases to feel the pain of sin, there is no call for evangelisation.

I look to-day upon the need of the world, and upon those new forces that are rising, with confidence. For I look, too, upon God, who is our Leader, and greater is He who is with us than all who are against us. For, as we have been hearing, the resources of Almighty God are in this enterprise. God is more concerned about the sin of the world than we are. God is more tenderly concerned for the salvation of man than we are, and God is with us. Here we find the motive and the power for evangelisation. God loved, and when He loved He served, and when He served He sacrificed His best. There is no force for redemption like the force of the love of God. We have seen again and again how the message of forgiveness comes to nations and changes the face of nations. The message of the Cross comes to the rudest barbarian and makes him like a child of God.

I brush aside objections to missions. Men have told us that they have met travellers who have said so and so; but what the Church is needing to-day is to meet with Christ, and hear what Christ says. What does Christ say? He came to preach the Gospel to the poor, deliverance to the captives, recovery of sight to the blind. Christ says it. I am not so much concerned about this or that commission, I am concerned about the very essence of the Gospel. I cannot help thinking that no man understands the Cross or the mind of Jesus Christ, until he sees what the Cross means to the world, that the love of God is not national, that the

love of God is over the whole world, and if I bathe myself in this love, I must love with the love that breaks national boundaries.

We have heard again and again how men may say that the Eastern religions are good enough for the people of the East. I read in God's word that God so loved the world that He gave His Son. Did God make this sacrifice in blind bigotry; was it a great mistake? Nay, when I come to Calvary and see the sacrifice of the Father, I see that there is no other faith that makes for the world's redemption, but the faith of the Cross. Here is the motive for redemption and for evangelisation. Come with me to Calvary and look into those eyes that closed in death, stand beneath those hands stretched out for the world's redemption, and say, "Lord, what wilt Thou have me to do?"

We want to do away with the old distinctions when we speak of "home" and "foreign" missions. There is but one service, which is the service of the Kingdom of God; one race, and one Cross; one world of man, and one Kingdom, and one glorious peerless Saviour for the whole world. When any man comes into this Kingdom he has got to serve not one nation only but the whole world and the whole Kingdom.

There is a wonderful unity in Christ's Kingdom. It is not broken up; the whole world is one, and you here may be the most potent servants of foreign lands without going across the seas. The world is bound to you to-day here. We remember how our fathers wondered, when they heard of the telegraph lines, that over little copper lines messages could be flashed; now we wonder when we hear of wireless telegraphy and find that the whole earth is full of lines of communication. But there is a greater wonder; the spiritual unity of the Kingdom of God. Bombay is lit with electric light which is generated in a cascade in the hills eighty miles away. There lies the power-house. The streets are lit, the houses are lit, the mills are run by a power generated eighty miles away. Why may not every Christian home, every Church of Christ here be a power-house for the evangelisation of the whole land, so that day by day out of our dedicated lives there may flash to the ends of the earth messages and gifts which we have brought to the world?

I would impress on you that we have great things to give. One of the very greatest of those is just in the forming of public opinion. For, after all, public opinion is one of the greatest forces in the world. We are forming public opinion by our thoughts and our attitude. I wish one had time to impress this on you,—the opportunity to make the schools of Scotland a great educative force for creating a sense of brotherhood for the whole earth. We saw how Germany by using her schools taught Germany to “think” war; we want to use our schools so that the children who are growing up may learn to think peace, and follow peace. We want to give them now in their youth respect for men of all races, a sense of the sacredness of human personality no matter in what skin it is or what language it speaks. If we used all these powers we should soon see spreading throughout the whole earth colonists who are living missionaries of Jesus Christ. We should soon see passing out of this land all the time influences which were making a better world.

This world is not going to be won except by great sacrifice. We are not going to win the world for Jesus Christ by giving to God the things for which we have no need. It is only as we give to God the best we have that we learn the joy of giving. I suppose every one of us will applaud the sentiment of St Francis Xavier when he says that whatever form of torture and death awaited him here he was ready to suffer it ten thousand times for the salvation of a single soul. But this spirit of sacrifice is not to be the monopoly of a few heroic, devoted missionaries. It must be the spirit of the Church of Jesus Christ, and it is only when the whole Church recognises that all its resources are Christ's for the coming in of the nations that we shall see the Kingdom come. We have seen in these days how some presbyteries are only giving 1s. a year for foreign missions per member, and suggestions that if we gave 3s. per year our task would be completed. With all deference, that is not the scale of giving which is going to evangelise the world. Motive makes strange values for our gifts. One who gives £1 in the right spirit gives better than the man who gives £1000 in the wrong spirit. We must have the spirit that recognises that only by entire dedication of ourselves and all our resources is Christ justly served. I remember that at that Conference of which Professor Main

was talking, the collection on the closing day was the spiritual climax of that Conference, because of the spirit in which men gave. One offering which thrilled us again and again was from a Cambridge student, "£300 and myself." It was not the £300 which impressed us, it was the living sacrifice. And I shall not arise with confident faith because I see that the U.F. Church has increased by £50,000, or the Episcopal Church by £5,000, and so on, but when I see that the Spirit of God is poured out upon the Church and men are giving themselves to the Kingdom of God. It is easy to speak these words; but it is going to be mighty difficult for some of you to obey them. It will mean from some the son or daughter that you love best. But God so loved the world that He gave His only begotten Son. How terrible a thing it is when God says to a young person "come" and a parent says "stay"! It will mean to some the resignation of your churches, or your practices or your business; but when you come to sacrifice yourselves as God sacrificed Himself for you, it will mean gates opened and abundant life; a life poured out for God and for the world, in which there is no repenting.

We have listened to the appeal of the world; we would listen now to the appeal of Jesus Christ. You cannot serve Him or the world until first of all you make Christ King in your own life. But if you have found that Christ can save you from sin, that He is willing to love you and to conquer you and to guide you, and that you find that Jesus is an efficient Saviour for your sin, then I say that to-day there is on you a strange responsibility to answer the need of the world and the yearning heart of Jesus Christ. Mason in *Running Water* speaks of an adventure in the Alps, and of how when there came the story of a disaster, the men rose from sleep, took their ropes, axes and lanterns, and went forth—knowing that they might go forth to death. "For there is a law amongst those guides, the last to be broken, that what a man knows that he must do, if by doing it he can save a life." There is a law in the Christian service, the last to be broken, that what a man knows that he must do, if by doing it he can save a life. If you know that Christ died for the sins of the world, if you know that Christ gives now, freely, life everlasting and liberty to those who trust

Him, how can you withhold from Him that service which may mean life for the nations, glory for Christ, and the coming of the Kingdom ?

We cannot withhold. Come with me now to Calvary, and look upon the sacrifice of God for the sins of the world. Hear the yearning heart of God for the coming of the nations, and let us give ourselves to the service.

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